SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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The Pastor's Responsibility.

A PASTOR in the West, criticising some points in the notes on "Methodism in the Lessons," by Dr. Whedon, desired an opportunity to discuss the subject in the JOURNAL. This opportunity could not be afforded. The criticism of the said pastor was forwarded to Dr. Whedon, who gave it strong and able reply. This reply being forwarded to the pastor, he says: "I have no further part in the matter, but to examine future numbers carefully before they are used by teachers for whose work I have any responsibility."

We commend the faithfulness of the pastor who watches the doctrines taught by his Sunday-school teachers. It is an example worthy of imitation.

But may not the brother be undertaking too much of an enterprise? Will he exercise the same strict surveillance in connection with the weekly religious paper which his people read, having all numbers addressed to himself, going over very carefully every column, and with priestly fidelity suppressing every weekly paper, every SUNDAY-SCHOOL JOURNAL, and every other religious publication, which contains in it the slightest point of scriptural interpretation which he deems out of order?

We congratulate the church of which this brother is pastor upon his loyalty to truth, but sympathize with him in view of the heavy official labors thereby imposed, and commiserate his people for the loss of an occasional number of the *North-Western Advocate*, the *Christian Advocate*, the SUNDAY-SCHOOL JOURNAL, the *Sunday-School Advocate*, and the *Sunday-School Classmate*.

Should any of the members miss a weekly issue, they will understand that their pastor is carrying out his resolution "to examine future numbers carefully before they are used by teachers for whose work he is responsible."

Probationers' Catechism.

THE REV. S. OLIN GARRISON, M.A., of the Philadelphia Conference, has done excellent service to probationers and young members of the Church by his little volume entitled "Probationers' Catechism," a compendium religious, historical, doctrinal, disciplinary, and practical.

It is a manual designed to be put into the hands of probationers, and is the outgrowth of a pastor's study in the interest of probationers. Lectures to this class have been put into catechetical form, and as here published will be of value to all pastors and probationers.

The little volume of eighty-eight pages, after an introduction by Dr. J. O. Peck, opens with an address to the probationer. Then follow six lectures, general, historical, doctrinal, relating to Church polity and rules; general Church usages and benevolences, closing with a review and practical application. After this we have forms of consecration, and Dr. Hawley's admirable summary of the duty of Church membership. In the appendix are the Articles of Religion of our Church, the General Rules, and other quotations from the Discipline.

We commend this little manual to the use of all pastors who would care for and build up probationers.

Evenings with Boys.

A GENTLEMAN in business on Wall Street has a class of boys in the Sunday-school which he attends. He believes that to be a useful teacher on Sundays he must have some knowledge of his boys and some influence over them between the Sundays.

He believes, moreover, that this influence need not necessarily be confined to direct and formal efforts for their spiritual good. For this, indeed, he

labors as the ultimate aim in all that he does; but he knows that nothing will more easily repel a boy from spirituality than to have its claims persistently obtruded upon him.

In response to the Editor's question as to how he succeeds in holding the boys during the week, the gentleman replies as follows:

"We meet every two weeks, and the gatherings have met my full expectations. One of the boys plays the violin quite creditably, and myself the violoncello, which, with my wife's accompaniment on the organ, gives us just enough to introduce matters and to get the machine well oiled. Then I read them a short sketch of some noted man who has left a good record, and in whose life the spirit of adventure is prominent, or whose life has been active and pronounced in some good cause; and thus the boys get food for thought. After this I try to draw them out by questions as to what they have read since the last meeting. Then come refreshments. The boys leave so as to reach home by half past nine o'clock. I have a plan of reports by postal of each one's individual work week by week, with an expression as to whether they like the different articles read. Of this I make a record."

We believe that much may be done to promote a love of good reading and good society among boys for whom nobody is now taking any care. We look to Sunday-school teachers to co-operate in this.

The Home College for Everybody.

Is it too late for you to go to college, (are you too old, or too poor, or too busy?)

Would you like to enter college with a four-years' course of study, embracing a broad view of history, literature, art, science, man, and life?

Would you like to belong to the class of '87, study its text-books, observe its "Memorial Days," and in 1887 receive a diploma?

Would you like to turn mature years, middle life, and old age into youth again?

Would you like to turn street, sitting-room, parlor, shop, railway-car, market, kitchen, sea-side, and forest into recitation-rooms?

Would you like to be enrolled as students in the great University of Self-Culture, in the archives of which such names are found as William Shakespeare, Washington Irving, Horace Greeley, Hugh Miller, Michael Faraday, Herbert Spencer, Dr. Edward Hitchcock, and scores of other distinguished men who, although they never enjoyed college opportunity, turned spare minutes and daily life into a college of their own?

Have you, to begin with, forty minutes a day to spare in this work?

If you wish further information concerning this scheme of reading and education, which already enrolls between thirty and forty thousand members, which aims to create and foster a larger faith in the value of a thorough collegiate training for our youth, which has received the hearty indorsement of William Cullen Bryant, Bishop Simpson, Joseph Cook, Dr. Mark Hopkins, Dr. Lyman Abbott, and leading educators of America, send a postal-card of inquiry to the Editor of the SUNDAY-SCHOOL JOURNAL, 805 Broadway, New York.

A Mother's Request.

A WISE mother says to a minister: "Appeal more to numbers of our girls, who are living such comparatively aimless, selfish lives for personal gratification and amusement, when our work among rough, neglected boys and girls in the Band of Hope and elsewhere need them so much. We need such girls, with their bright, inspiring freshness, to stretch out, with us and for us, a hand to save these victims from the ruin of beer and tobacco, which is luring them on to the end so fast, enticed as they are by saloons and pool-rooms and the education of the street. If our young people could but see their duty to labor in the vineyard, and to realize the happiness which would result in their own homes and upon themselves! O, if they *could!*

"We have a Band of Hope. There are 234 names enrolled. Last week a smaller number than usual were present; yet, owing to the lack of teachers, the classes had to be put together, sometimes three in one. I do want the young in our churches to realize their responsibility, and to take their part of the Church work and of any work which comes along, and we mothers, 'always talking' to them, would be so glad for the help you ministers could give us in awaking them to a sense of their responsibility."

Pastors, superintendents, teachers! Let us heed this fervent appeal.

"The Cheap Bible Dictionary."

THERE fell into our hands recently a copy of the widely advertised Bible Dictionary published by "The Cheap" house in Chicago. Wondering how so much of a book, even though printed upon such inferior paper, and with wretched attempts at "cuts," could be sold at so low a price, we opened at random to look at its contents. We propose to give our readers the results of our investigations upon *a single page*, (page 111,) that from a sample brick they may judge of the entire building. This was the first page which we read, and was not selected because containing any more mistakes or shortcomings than others.

"Hebrews, Epistle of." This is an important subject, and we look for somewhat extended treat-

ment, but our cheap dictionary-maker settles it in ten words, these and no more: "Probably written by St. Paul about the year 62 A. D." Precisely the information to be gathered from the heading of any reference Bible!

"Hebron, one of the most ancient cities in Judea." Here is one of the most important places in all Bible history dismissed in eight words, without giving a single fact worth knowing. This cannot be because the "cheapness" of the work required compression, for the next word, "Helbon," a location named but once in the Bible, and utterly undistinguished, is treated to 120 words. Yet even in this instance the identification given is one long ago discarded, and there is no hint of any other; so that all the 120 words are wasted upon a full description of the wrong place.

But these errors sink into nothingness in comparison with the remarkable statements concerning Mount Hermon. This is first located "between Damascus and the Sea of Tiberias," which is rather indefinite. But we are next informed that "a traveler describes it as nearly south of Tabor, which rises like a vast pyramid, while the ridge of Hermon is longer and more uneven." [In point of fact Mount Hermon is 9,000 feet high, while Tabor is only 2,000.] We are further informed that *Nain* lies at the foot of Hermon! Of course, the well-informed reader sees that the writer of the "Cheap Dictionary" has mixed up Hermon with Little Hermon, a very different mountain, fifty miles away. But dictionaries are not prepared for well-informed people who can correct their mistakes.

Next, we notice the word "Herod." This is the name of three different persons in New Testament history, hence requiring some carefulness in its description. But in the article of sixteen lines no distinctions are made, the wrong title is given, ("governor," instead of "king" or "tetrarch,") and there is nothing to guide the seeker after knowledge as to which Herod is meant, whether Herod the Great, Herod the tetrarch, or Herod the king. Its definition of the word "Herod" is inaccurate, and not one statement in the article is absolutely correct.

"Herodians," barely mentioned in the New Testament, receive 200 words, more than twice the matter given to the name Herod.

We turn over to the next page, and read that Hezekiah was "a distinguished relative of Judah, the son and successor of Ahaz." And with that peculiar item of knowledge we cease our investigations, having satisfied ourselves as to the measure of misinformation in the "Cheap Bible Dictionary."

Two facts are plain from even a cursory observation of this work. First, that no authorities later than twenty-five years ago were employed in its preparation, which is of itself enough to discredit it; and secondly, that it was made up of excerpts from other books, cut out and pasted together by some one who knew nothing about the subjects, but did his work by the yard.

Is it well for teachers to waste their money on a work like this, not only useless from its meagerness on important subjects, but inaccurate and misleading? And if such be the quality of the much-vaunted "cheap" Sunday-school helps, can pastors and superintendents afford to use them in their schools?

An Item and a Lesson.

In a little local paper published by a church out in Pennsylvania occurs this item:

A teacher in the South among the colored people writes thus: "A race that in a few years of freedom can produce a boy who will walk two hundred miles across the country to be in attendance the first day of school, is certainly making progress. A boy that will take a pig under his arm, his sole property, and start for college, has certainly within him the elements of progress. A man who will sit down to a breakfast of corn bread and a cup of cold water, morning after morning, for the sake of an education, is no mean man, and sprung from a race that has in it the elements of endurance and progress." To help these eager people get education we make our Christian contributions next Sunday morning.

We call attention to two facts:

1. The aptness and fullness and force of the quotation from that "Teacher in the South." How strong an argument it is for the Freedmen's Aid Society and Board of Education!

2. The wisdom and tact of the pastor who thus anticipates his collection by a telling appeal to the intelligence and conscience of his congregation.

The Catechism in Sunday-Schools.

[A correspondent in Iowa asks for some hints on a practical way of teaching the Catechism in Sunday-school. We reproduce an article published by the present editor of the Sunday-School Journal some years ago on the subject.*]

The Catechism is a systematic and concise statement of religious truths gathered from the great world of Scripture, just as the text-books of secular science are outlines of truth gathered from the great world of nature. Wisely employed, it renders invaluable service in the systematic biblical education of our people. We offer a few hints on the true method of teaching it:

1. There might be a ten-minute drill every Sabbath in our schools, even in those which hold but one session. We could not, however, give to the Catechism all this time. Such a distribution as the following would be preferable: Ten minutes a session for thirteen Sabbaths every year might be spent

* First published in 1867.

in drills on outlines of sacred history, thirteen in sacred geography, thirteen in missionary facts and figures, and the remaining thirteen in the Church Catechism. If deemed best, let the second quarter of the year—from April to July—be devoted to this exercise. A united, vigorous effort may be secured for a limited number of weeks which would not be possible if extending over an indefinite period. But just here let us insist upon an important rule: Never allow the Catechism to displace the Word of God as the text-book of the school.

2. During the catechetical quarter the entire Church should be aroused and enlisted. The pastor is responsible for the work of catechising, and his personal influence is indispensable. He should appeal to parents from the pulpit, urge upon them the study of the Catechism at home with their children, refer to it earnestly in his pastoral visitations, insist upon it in the teachers' meetings, remind old and young of it in the week-evening prayer meetings, and in the school itself, if necessary, he should set an example by reciting the Catechism with teachers and scholars in the simultaneous exercise.

3. The concert method of teaching is very effective when supplemented by careful personal examination in each class and at home. During the ten-minute drill, which must be on the concert plan, it is desirable that the answers be *prompt*, *distinct*, *loud*, *hearty*, and *harmonious*. By this means enthusiasm is awakened, the faculties quickened, and the exercise becomes a positive pleasure. In order to this result the superintendent must insist upon answers from *all*. Silent teachers make silent scholars. If the young ladies and young gentlemen of the school do not answer, but few of the girls and boys will, and thus the concert exercise becomes stupid. Teachers should set an example to scholars. They *must* answer questions when the superintendent requests it. The pastor may easily remove all embarrassment and false dignity among teachers and senior scholars by taking his place among them and promptly answering questions announced from the desk.

4. We have seen a beautiful tablet suspended against the wall in the rear of the superintendent's desk, containing three columns, in which were registered the names of scholars who had completed the three Catechisms of the Church. With many this may prove an incentive. In order to the registry of the name in the first column require testimony from the teacher to the thorough examination of the pupil in Catechism No. 1.

5. Special meetings may be held during the week, at which the pastor may deliver brief lectures on the Catechism, with anecdotes, blackboard analyses, etc. Four or five such meetings during the catechetical quarter will be of much value.

6. Every lesson in our Catechism may be illustrated by pertinent anecdotes. For a collection of illustrations about God, see our "Sunday-School Scrap-Book," published by the Methodist Book Concern, New York. The habit of noting such items as we meet them will fill our memorandum and scrap books.

7. Use the blackboard. The use of chalk arrests attention. The creation of some diagram or suggestive letter or syllable on the board excites curiosity. In addition to this it aids the memory.

G. C.

1. *u. S.*	6. *l.*
2. *ev.*	7. *h.*
3. *a. w.*	8. *m. g. s. p.*
4. *a. m.*	9. *j.*
5. *et.*	10. *t.*

In this outline I have the first section of chapter first, in Catechism No. 1, of the Methodist Episcopal Church. The blackboard before the class, the teacher, pointing to each initial letter, says:

"God is the Creator of all things. Ten things are said about God in this section: 1st. He is an *u*ncreated *S*pirit; 2d. *ev*ery-where present; 3d. *a*ll-*w*ise; 4th. *a*l-*m*ighty; 5th. *e*ternal; 6th. *l*ove; 7th. *h*oly; 8th. *m*erciful and *g*racious, *s*low to anger, and *p*lenteous in mercy; 9th. *j*ust; 10th. the God of *t*ruth.

Then follows a review, then another and another, next an erasure of some of the letters; finally, the removal of all from the board, and a review again and again till every answer is fully known by the whole class.

Or, by a process of word-building we may give a tolerably correct idea of the more difficult theological terms in the Catechisms. Look at section 3 of chapter 4, Catechism No. 1. *The fruits of faith.* The teacher says: "The life of an apple-tree causes the tree to yield—what? *Leaves*, *blossoms*, *apples*. Now there is a faith-life in the Christian, and there are outgrowths or results of it. Here they are—J. R. S. Let us examine them." We place on the board the word Just, and explain and illustrate it. "Is a man 'just' who is indebted to two men, and pays one of them, while, though able to do it, he refuses to pay the other? Is a man 'just' who, though he yields his *neighbor* kindness, honesty, help, etc., never yields *God* obedience, worship, or love? Who is 'just' if this be the rule? Who can make himself just? What must be done before a man can stand 'just' before God? *He must be forgiven.* Making just or forgiving is to JUSTIFY. And the act of God in forgiving a man's sins is JUSTIFICATION. God does forgive or justify the soul that believes in Jesus Christ. What book of the Bible begins with the letters GENE? [All will say Genesis.] The beginning of things. [So explain the word GENERATE.] Sin destroys. The man who is sinful is 'DEAD in trespasses and sins.' When God justifies, he also REGENERATES. So the giving of a new life to the soul that is justified is REGENERATION." [So again from SANC. build up, (from the Latin,) Sanctus—Sanct., Saint, (for easier pronunciation,) Sanctuary, Sanctify, SANCTIFICATION.] Long, dry words by this process acquire meaning.

Suppose now, in illustration, we wish to study the catechetical definition of justification. We place it thus on the board:

J. is that —— of ═══ free —— in which
He —— our sins, and —— us as right-
eous —— ═══ —— for the sake of ═══.

So substitute a stroke for a word from time to time, till the whole definition looks like this on the board:

J. is that —— — ═══ —— —— — ——
He —— — ——, and —— us — ——
—— ═══ —— —— —— sake — ═══.

8. Introduce hymns, illustrating the truths of the lessons. Place them on the board. Explain, and then with devotion sing them. How appropriate, after the lesson just illustrated, to sing:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!

"Just as I am, thou wilt receive,
Wilt welcome, *pardon*, *cleanse*, relieve,
Because thy promise I believe,
O Lamb of God, I come!"

9. Finally: always make a practical application of the lesson. Go from the printed page to the conscience, from the letter of God's truth to the heart that needs, and perhaps longs, after that truth. Build up, by the Catechism, a strong, enduring, theological frame-work in the mind. By prayer, clear illustration, and personal appeal, plant the truth in the heart. Then expect the vine and branches, the tendrils, leaves, and blossoms to cover and beautify the trellis you have reared, and in due time the clusters will hang there. Even to heaven shall the trellis rise, and in heaven you may, after a while, gather the fruits of your labor.

Opening and Closing Services for Third Quarter of 1883.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

School. As for me, I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple.

Supt. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath.

School. Who will have all men to be saved and to come unto the knowledge of the truth.

Supt. For there is one God, and one mediator between God and men, the man Christ Jesus.

School. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

III. Singing.

IV. The Ten Commandments, or Apostles' Creed.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.*

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.†

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.

School. I will delight myself in thy statutes; I will not forget thy word.

Supt. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

All. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

III. Dismission.

* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1120.] **LESSON X. THE DEATH OF SAMSON.** [Sept. 2.

Judg. 16. 21-31. [*Commit to memory verses* 28–30.]

21 But the Phi-lis'tines took him, and put out his eyes, and brought him down to Ga'za, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 Then the lords of the Phi-lis'tines gathered them together for to offer a great sacrifice unto Da'gon their god, and to rejoice: for they said, Our god hath delivered Sam'son our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Sam'son, that he may make us sport. And they called for Sam'son out of the prison-house; and he made them sport: and they set him between the pillars.

26 And Sam'son said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Phi-lis'tines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Sam'son made sport.

28 And Sam'son called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Phi-lis'tines for my two eyes.

29 And Sam'son took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Sam'son said, Let me die with the Phi-lis'tines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein; so the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zo'rah and Esh'ta-ol, in the burying-place of Ma-no'ah his father; and he judged Is'ra-el twenty years.

General Statement.

Three centuries from the time of Joshua found the Israelites in the lowest stage of weakness and enslavement. The Philistines had ascended from their five cities on the shore to the mountain-heights, and held all the land under their control in a mastery which no revolt could break. In the darkest hour of oppression arose Samson, endowed with power, and called of God to deliver Israel. Had he but fulfilled God's plan, and sounded the trumpet of liberty, and led his countrymen against their foes, the chain of Philistine domination might have been forever broken. But he lived an aimless, frivolous, selfish, and sensual life, spending in guilty pleasure his divine endowment, and soiling his Nazarite consecration. The champion became the captive, and with blinded eyes dragged the heavy millstones in the dungeon, mocked by his enemies. But the day of vengeance came at last. With lengthening locks came renewed strength. Samson stands now between the pillars of the Philistine temple, with nobles before him, and the multitude on the roof above. He breathes a prayer to the God of Israel—a prayer for vengeance upon his foes—then summons his strength, and plunges into death with himself the thousands of Philistia's noblest. Over the grave of the Danite champion the first step is taken toward the deliverance of which the conquests of David shall be the consummation.

Explanatory and Practical Notes.

Verse 21. The Philistines. A powerful people living on the shore of the Mediterranean, bordering on the tribe of Judah. They were long the enemies of Israel, and for the century from Samson to David held supreme control over the southern part of the land. **Took him.** Samson, the thirteenth judge, of the tribe of Dan. He enjoyed glorious opportunities of freeing Israel, but sacrificed them to the spirit of frivolity and sensuality which mastered him. See the previous verses of the chapter for an account of his capture. **Put out his eyes.** A common practice in ancient warfare, generally wrought with red-hot iron. **Gaza.** The southernmost city of Palestine on the shore of the Mediterranean; then the capital of the Philistine league; still a flourishing place, called *Azzah*, and containing 15,000 people. **Fetters of brass.** Literally, "brasses," as we say "irons." **Did grind.** By moving the upper millstone around upon the lower with a handle. This was an additional disgrace, because the labor, when light, was done by women; when heavy, by asses. (1) *Sin has a harder service than righteousness.* (2) *How low are they who have enjoyed and lost God's favor!*

22. Hair of his head. The long hair was a token of his Nazarite vow, with its promise of divine power. When it was lost by his own folly the vow was broken and the power gone. **Began to grow.** And with its growth there may have been in the champion's heart a renewal of his vow of consecration as a Nazarite. (3) *See a token of God's infinite mercy in forgiveness!*

23. The lords of the Philistines. At this time the Philistines were governed by five chiefs in joint sovereignty. Afterward the king of Gath became the Philistine over-lord, or chief ruler. **To offer a great sacrifice.** The heathen sacrifices were generally accompanied with abominable scenes of debauchery and wickedness. **Dagon their god.** The national divinity of the Philistines, named from *dag*, "a fish." It symbolized the life-giving forces dwelling in the sea, and was generally represented with the head of a man on the body and tail of a fish. **Our god hath delivered.** Though obtained by treachery, they looked upon the victory as given by their god, and showing the superiority of Dagon over Jehovah. (4) *Shall heathen see a divine power in the affairs of men, and Christians fail to see it?*

24, 25. Saw him. Brought from prison, to be mocked by the crowd. **Destroyer of our country.** Doubtless Samson wrought many more achievements than the few recorded in the history. **Hearts were merry.** Among heathen nations acts of worship were always connected with a feast. **Make us sport.** By rough gambols, feats of strength, and the mockery of the spectators. The word means *to dance*, or *to play*. **Between the pillars.** Perhaps upon a stage against the two main pillars of the building; or it may have been that he retired there to rest after his exhibition. (5) *Every backslidden follower of God becomes an object of derision to the world.*

26, 27. The lad. Some think that this may have been an Israelite boy, in the secret of the plot, and forewarned in time to escape. **Feel the pillars.** These may have been in the front of the building, and upholding the roof. Samson perhaps performed upon a platform before the open front, in full view of the crowd within and on the roof, and then rested against the pillars, out of sight from those above. **Lords of the Philistines.** All the leading families of the people, from their five cities. **Upon the roof.** These were the common multitudes, unable to find place within.

28. Called upon the Lord. In his darkness he realizes his need of God as he never had realized it in the light. (6) *Thus sorrow often brings hearts into knowledge of God.* **Lord God.** He invokes the high name *Jehovah*, as well as the common name *God*, showing some perception of spiritual truth by his use of the words. **Remember me.** Feeling that he had been forgotten in his blindness. (7) *How easy to think that God does not see us, when we fail to see him!* **Strengthen me.** He now felt his dependence, not on self, but on Omnipotence. (8) *That trouble comes as a blessing which*

teaches us trust in God. **Only this once.** Since in that once is to be his last effort. **Avenged of the Philistines.** The spirit of Old Testament religion, rather than of New; yet in accord with the age and the character of the hero. **My two eyes.** Literally, "one of my two eyes:" as if no vengeance could compensate him for both.

29, 30. Two middle pillars. We have no knowledge from which to form a conception of the temple and the position of the pillars. **Let me die.** This was not suicide, because his purpose was to kill his country's enemies, and his own death was accepted as necessary to the slaughter. **Fell upon the lords.** These are especially named, since their death broke the power of the Philistine domination. **Upon all the people.** Those upon the roof falling with it upon those within, and all slain together. **The dead which he slew.** Not less than five or six thousand people perished in this overthrow, a far greater number than is mentioned as slain during Samson's life-time.

31. His brethren. His fellow Danites, taking advantage of the terror among the Philistines. **Took him.** Found his dead body in the ruins. **Zorah and Eshtaol.** Two towns in the Shefelah, or low hills between Judah and Philistia. **Burying-place.** Probably a cave. **Manoah.** For an account of him, see Judges 13. **Twenty years.** He probably exercised rule on the frontiers, while Eli was directing affairs in the center of the land.

HOME READINGS

M. The death of Samson. Judg. 16. 21–31.
Tu. The birth of Samson. Judg. 13. 6–24.
W. Samson and the lion. Judg. 14. 5–19.
Th. Samson slaying the Philistines. Judg. 15. 4–16.
F. Samson betrayed. Judg. 16. 4–20.
S. The laughter of fools. Eccl. 7. 1–12.
S. The way of wisdom. Prov. 4. 1–18.

GOLDEN TEXT.

The God of Israel is he that giveth strength and power unto his people. Psa. 68. 35.

LESSON HYMN. C. M.

Hymnal, No. 985.

O for an overcoming faith,
To cheer my dying hours,
To triumph o'er approaching Death,
And all his frightful powers!

Joyful, with all the strength I have,
My quivering lips should sing.
"Where is thy boasted victory, Grave?
And where, O Death, thy sting?"

Now to the God of victory
Immortal thanks be paid,
Who makes us conquerors, while we die,
Through Christ, our living Head.

TIME.—B. C. 1120.

PLACE.—Gaza, on the sea-coast of Palestine.

CONNECTING LINKS.—1. The victory and rule of Gideon. Judg. 7. 9–8. 35. 2. Abimelech, "the bramble-king," the sixth judge. Judg. 9. 1–57. 3. Tola and Jair, the seventh and eighth judges. Judg. 10. 1–5. 4. Ammonite oppression: Jephthah the ninth judge. Judg. 10. 6–12. 7. His vow. Judg. 11. 30–40. 5. Ibzan, Elon, Abdon, the tenth, eleventh, and twelfth judges. Judg. 12. 8–15. 6. Samson, "the strong man," the thirteenth judge. Judg. 13–16. His birth. Judg. 13. 1–25. His exploits. Judg. 14. 1–16. 3. His fall. Judg. 16. 4–20.

DOCTRINAL SUGGESTION—The retributive justice of God.

Monthly Missionary Meeting.—Topics: 1. The heathen world's appeal for the Gospel. 2. Missions in Japan.

QUESTIONS FOR SENIOR STUDENTS.

1. The Humbled Hero, v. 21–25.
What cruelties were inflicted upon Samson by the Philistines?
What menial employment was forced upon him?
What change took place in his personal appearance?
Why had he been shorn?
How did the Philistines celebrate their victory over Samson?
How did they humble him?

2. The Prayer for Power, v. 26–28.
What request did the captive make?
How were the spectators arranged?
For what did Samson pray?
For what purpose did he ask strength?

3. The Day of Death, v. 29–31.
What preparation did Samson make?
What was his last cry?
What was his revenge?
Where was he buried?

Practical Teachings.

Where in this lesson is it shown—
1. That God hears the cry of his servants in trouble?
2. That the hour of weakness may be the hour of strength?
3. That the dying hour may be the hour of greatest *victory?*

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Humble Hero, v. 21–25.
Relate some of the acts of this hero.
For what purpose did God give him strength?
Wherein did he not use his power as he should have done?
How did his enemies take him prisoner?
What four things did they do to him?
For what purpose did the Philistines assemble?
What did they make Samson do, and for what purpose?
What spirit did these people show?
Of what other great captive was sport made? Matt. 15. 16–20.

2. The Prayer for Power, v. 26–28.
What favor did Samson ask of a boy?
What did he intend to do?
Why was it right in Samson to do this?
What did he ask of God?
How should we try to conquer our enemies? Matt. 5. 44.
How was Jesus' dying prayer different from Samson's? Luke 23. 34.

3. The Day of Death, v. 29–31.
How was that a day of death?
Was that a defeat or a victory for Samson?
Who gave Samson strength? [GOLDEN TEXT.]
What was the difference between the death of Samson and that of Jesus?
Where and by whom was Samson buried

Teachings of the Lesson.

Where do we learn in this lesson—1. From whom strength comes? 2. How to obtain strength in time of need? 3. That God hears the prayer of a penitent sinner?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was one of the judges of Israel? **Samson.**
With what had God blessed him? **With great strength.**
What was the secret of his strength? **His long hair, which showed that he belonged to God.**
To whom did Samson tell this secret? **To a woman named Delilah.**
What was Delilah? **A friend of the Philistines.**
What did she do? **She cut off his hair while he was asleep.**
What followed? **He became as weak as other men.**
What did the Philistines then do? **They put Samson in prison.**
What else did they do? **They put out his eyes.**
What did the Philistines then prepare to do? **Hold a great feast to their idols.**
For what reason? **To rejoice over Samson's downfall.**
Why was Samson at the feast? **To make sport for his enemies.**
Was Samson still weak? **No; his hair had grown while in prison.**
How did Samson show his strength? **He pulled down the temple of the Philistines.**
How many were killed? **Probably six thousand.**
Did God hear Samson's prayer? **Yes; he died with the Philistines.**
Why did Samson lose his strength? **Because he trusted too much in himself.**

Words with Little People.

If we trust ourselves we shall—Tell God's secrets to his enemies. Lose the strength which God had given. Fall into the hands of wicked people. Bring trouble upon ourselves and dishonor upon God.

THE LESSON CATECHISM.

[For the entire school.]

1. Who was the thirteenth of the judges of Israel? **Samson the strong man.**

2. By whom was he made a prisoner? **By the Philistines.**

3. What did they do to him? **They put out his eyes.**

4. For what purpose did the Philistines send for Samson at a great feast in their idol-temple? **To make sport.**

5. What did Samson do while standing between the pillars of the temple? **He prayed to God for strength.**

6. How did he use the strength which God gave him? **In destroying his enemies with himself.**

7. How was Jesus' death nobler than Samson's? **In dying to save his enemies.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Captive and the Conqueror.

I. The Captive.

1. **Blinded.** "*Put out his eyes.*" v 21.
"Knowest not that thou art....blind." Rev. 3. 17.
2. **Fettered.** "*Fetters of brass.*" v. 21.
"Committeth sin....servant of sin." John 8. 34.
3. **Burdened.** "*Did grind.*" v. 21.
"Servants of corruption....brought in bondage." 2 Pet. 2. 19.
4. **Despised.** "*Make us sport.*" v. 25.
"Rejoice not against me, O mine enemy." Micah 7. 8.

II. The Conqueror.

1. **Reconsecrated.** "*Hair ...began to grow.*" v. 22.
"The Lord shall....repent....for his servants." Deut. 32. 36.
2. **Praying.** "*Called upon the Lord.*" v. 28.
"Shall call....and I will answer." Psa. 91. 15.
3. **Self-sacrificing.** "*Let me die.*" v. 30.
"Lose his life....shall find it." Matt. 16. 25.

ADDITIONAL PRACTICAL LESSONS.

Thoughts on Samson's Life.

[*From the Lesson Commentary.*]

1. Samson's history warns against fleshly lusts which war against the Spirit.

2. It warns against a selfish use of divine endowments bestowed for noble purposes.

3. It warns against frivolous aims in life, dissipating God-given powers.

4. It warns against evil companionships, which drag down to their own level.

5. It shows that the misuse of powers inevitably foreshadows the loss of them.

6. It shows that even after failure there may be a success by God's grace.

7. It shows that God hears prayer even from the erring.

8. It shows that a man should hold his own life of less value than the safety of God's cause.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

I was speaking last time about instruments. The present subject brings to my mind an instrument widely used, and of considerable power and profit to man—I mean an oar. That which can propel a boat across the water without the aid of wind or tide, and even against both of these, is certainly an important and remarkable implement. But does the power reside in the oar itself? No, but in the strong hand that holds and the sturdy arm that moves it. Held by a stalwart rower, the oar sweeps and cleaves the water like a conqueror. It renders the waves subject for a time, and compels them to carry the boat whither it directs. But let that oar slip from the hand of the rower; let him lose his hold and allow it to fall away, and it lies on the water a helpless thing, tossed hither and thither at the caprice of the waves over which it had hitherto held sway. And there is only one thing that can restore it to its former position and usefulness, namely, that the hand of the rower should again grasp it and handle it as before.

In the passage for to-day we have, first, the picture of a man fallen from his position of power. What had this man been before? The strongest man that ever lived; the champion of Israel and the terror of the Philistines. Rage as they might, his enemies could not withstand or overcome him. He had spoiled their crops, he had taken away the gates of their city, he had slain them by thousands, and he had foiled them time after time when they hoped to have captured him.

Whence came his wonderful strength? It did not lie in his bodily frame or stature. It was a distinct gift of God, given according to his need. He was destined by God to "begin to deliver Israel out of the hands of the Philistines," and it was for this purpose that, time after time, we are told "the Spirit of the Lord came mightily upon him," and he was as an oar in the grasp of a powerful man, smiting the hostile waters, and scorning all their attempts to restrain his course. Of this he was himself aware. And he knew that the continuance of his strength depended on his remaining faithful to his calling as a Nazarite consecrated to God. Chap. 13. 5, 16, 17.

How did he lose it? He had used himself too much to his own way; to please himself, instead of simply pursuing the work to which God had called him. And so in a moment of temptation he slipped from the mighty hand that had held him; he lost the outward mark of his consecration, and found, in his time of need, that "the Lord had departed from him."

And now what was his position? He became like a mere piece of wood, drifting helplessly on the waters, tossed hither and thither at their wild will. His enemies bound without hinderance the man who had so often eluded their grasp; they put out his eyes; they took him a prisoner to Gaza, the

city he had once robbed of its gates. They set him to do the work of a woman or a slave, to grind at the mill. And when the day of their festival arrived they brought forth their captive to make sport for them. How low had the warrior, the Nazarite of God, fallen!

But Samson might have said, in the words of the prophet: "Rejoice not against me, O mine enemy: when I fall, then shall I arise." Micah 7. 8. For we have, secondly, the picture of a man restored to the position he had lost.

How could such a restoration be effected? In but one way. The hand of the rower must once more grasp the fallen oar. The clasp of the Mighty One must once more encircle the wanderer. And so it was. The Lord did not forget his erring servant. The outward mark of his consecration began again to show itself. The repentant captive was encouraged to cast himself once more upon his God. It was a large request that he made; but as he felt the hand of Jehovah round him, his faith grew bold and expectant. Yet it was not for personal freedom that he asked, but that he might once more be used to carry out the Lord's design of deliverance for Israel. The answer followed, and at one blow a crushing national disaster was inflicted on the enemies of God's people by means of the very instrument over which they had been triumphing. Samson died a conqueror.

The Golden Text indicates for us what we are to learn from these two pictures. The God of Israel is he that giveth strength and power unto his people. Most young people have some desire to do good in the world, to fight, and with success, on the right side; to overcome evil both in themselves and others. How may such desires be realized? Only by placing them elves in the hand of the great Worker, or rather, by suffering him to lay hold of them, to fit and use them for his purposes. The hand once pierced for their sins can use them mightily. All their attempts apart from God must be futile. The sea of this world's evil is stronger than they. And though they may seem now and then to be victors, it is but as the drift-wood floating on the top of the highest wave, to be presently dashed down again, and flung, perchance, as a worthless thing upon the shore.

And there is comfort for those who, once held and used by God, have slipped away from his hand. That hand is ready to grasp them again, to restore them, and work with them whatever he sees good.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map, showing the location of Samson's exploits and death....Briefly present his life, especially showing how great were its possibilities, and how great was its failure ...Show the causes of Samson's failure in 1.) Selfish use of power; 2.) Frivolity—spirit of play and jest; 3.) Worldly companionships; 4.) Sensuality—the domination of lust....Show in Samson in the prison the condition of the man of God when backslidden into sin—weak, blind, enslaved, burdened, despised....Relate the closing scene, and show in it the example of 1.) Prayer; 2.) Self-sacrifice....Show the parallel, or rather contrast, between Samson and Christ: one died to destroy his enemies, the other to save them.... ILLUSTRATIONS. Samson reminds of the fabled wrestler, Antæus, who was a child of mother-earth, and could not be thrown while he touched the ground. He was victorious in many contests, until at last an enemy lifted him up from the earth, when in a moment his power was gone. So Samson's power lay in his Nazarite's consecration to God, of which his long hair was the token. When the vow was broken, his power passed from him....Samson's prayer was that of the prodigal in a strange land, yet looking to his Father for grace.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 21: Poetical, 3962. 3963. Ver. 23: Prose, 5153. Ver. 25: Prose, 116. 6468, 11009. Ver. 27: Prose, 11001. Ver. 28: Poetical, 2811; Prose, 11040, 11045. Ver. 29: Poetical, 3958. Ver. 30: Poetical, 3959, 3960; Prose, 4500. Ver. 31; Prose, 7807, 7811....FREEMAN'S HAND-BOOK: Ver. 21: Grinding, a punishment, 235; prisoners blinded, 360. Ver. 23: Dagon, 236. Ver. 27: Sports witnessed from the roof, 237. Ver. 29: The temple pillars, 238.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHTS. "*Be strong in the Lord.*"

INTRODUCTORY. Call little boy forward and give him a piece of thread to break. Then let him try to break a piece of stout twine. Ask why he cannot break the latter, and show that it is owing to lack of strength. How can he get more? Talk about ways in which God gives strength to children, through eating and drinking and sleeping and playing, if these are done in right ways, that is, in obedience to God. Tell that our lesson is about a child who was brought up in obedience to God's commands, and that we shall learn what kind of a child he made.

SAMSON THE CHILD.

Tell of the angel's visit to Manoah and his wife, and the promise of a child, who was to do service for God. Teach here that every child has a work to do for God, and that it is only found in obeying God. The angel said that the baby Samson was to be given to God and was to be a Nazarite. Explain what this was, and teach that the parents were careful to do just as God told them to do in bringing up their little boy. Teach that every child is a gift to his parents from God, and that they ought to bring him up as God's child.

SAMSON THE MAN.

Tell some of the wonderful deeds that Samson did, and lead children to see that pure, simple living makes one strong. Tell what drinking wine causes, and speak of bad habits which some children have, as smoking cigarettes, eating too much sweet, eating unripe fruit, etc. Tell what God wanted Samson to be strong for—to drive out his enemies from the land, and tell the remainder of the story of Samson.

TWO KINDS OF STRENGTH.

Print Lesson Thought on the board, and recall from children instances of Samson's strength. Question in such a way as to show that marrying a heathen woman, telling the secret of his strength to God's enemies, etc., were instances of weakness, not of strength. Recall some of his great feats of strength, showing that these proved his strength of body, and that his evil deeds proved his weakness of heart. Make two

hearts on the board, print in one "Strong to do good," in the other, "Strong to do evil," and teach that Samson's heart was divided. Teach that every heart is divided until it becomes "strong in the Lord," and that true strength comes only from him.

Lesson Word-Pictures.

This way! Look through this crack in the rough wall of the dusky old prison-house. You can just make out a form. An animal crouching? No, a man, who bends and grinds like a slave, a man with brawny limbs on which clank those fetters of brass. Look a little longer. Wait till the one sunbeam of the ugly place streams through a hole and reaches him. You can see that his face is hideously scarred; his eyes have been put out. You would hardly think that those sightless eyes, that shaven head, that form bowed in the hard grinding, belonged to the leader who, with a wealth of locks, with sharp, daring sight, and strong, unfettered limbs sprang away at the head of Israel's victorious armies. Samson fell into bad company, and he is here settling the heavy bill that sin always makes out against its duped victims. To pay a bill, that is not the sole reason of his stay here. Penalty is to have a wider application. And from Israel's fallen leader, let us hope a prayer of penitence went heavenward up the golden slope of that sunbeam. Who are these now crowding about the old prison, for whom its door is set ajar? How eagerly they look in, laugh, sneer, and point a finger of mockery at the sightless captive who keeps on, grinding, grinding, grinding. How jubilantly they praise their dead old idol for their happy fortune, and dishonor Israel's God! And the great Eye ever looking down sees and records their daring idolatry as publicly they sacrifice to their Dagon, lifeless as a mummy. It is a public challenge to Jehovah, and how awful the answer! Out of the prison-house the shouting, idolatrous host ask that their great foe may be led for their amusement. Out into the day shuffles confusedly the manacled captive, brought like a beast into some arena! He turns his sightless eyes here and there, pitifully feeling his way with one hand, with the other clinging to a boy who leads him. How the shouts of the idolaters rend the air! There he is, their old enemy! They lean forward to watch his awkward movements! They laugh, sneer, clap their hands, to see this eyeless old lion down in the pit. O great Dagon, to accomplish all this! Does the mutilated warrior hear the shout that means praise to Dagon? He is turning his face to the sky. Is he praying? His lips move. Now he feels for the pillars of the house. He grasps them, bows, strains. Is it a new trick of the beast in the pit? The roar of merriment is furious. Look at his folly, O Dagon, great and invincible! But there is an awful jar mingling with that roar! It is not Samson heaving. It is a blasphemed Deity overthrowing this idolatrous demonstration. Above Israel's dead leader this monumental heap is raised, and I wonder if Delilah was one of them?

Blackboard.

BY J. B. PHIPPS, ESQ.

The broken pillar represents the death of Samson; the cross the death of Christ. With this diagram the following can be used:

CONSEQUENCES OF	
TRUST IN SELF.	*TRUST IN GOD.*
Weakness,	Strength,
Blindness,	Sight,
Captivity,	Freedom,
Death.	Life.

B. C. 1322.] **LESSON XI. RUTH AND NAOMI.** **[Sept. 9.**

Ruth 1. 14-22. (*Commit to memory verses* 16, 17.)

14 And they lifted up their voice, and wept again: and Or'pah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if aught* but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth'le-hem. And it came to pass, when they were come to Beth'le-hem, that all the city was moved about them, and they said, *Is* this Na-o'mi?

20 And she said unto them, Call me not Na-o'mi, call me Ma'ra: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Na-o'mi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Na-o'mi returned, and Ruth the Mo'ab-it-ess, her daughter-in-law, with her, which returned out of the country of Mo'ab: and they came to Beth'le-hem in the beginning of barley-harvest.

General Statement.

The book of Ruth opens a picture of peace in the midst of centuries of war. While Gideon's triumphs are in progress in the north quiet reigns in the south of Israel. In the peaceful relations between Moab and Israel a family of Bethlehem remove from their ancestral home to the land on the east of the Dead Sea. Here the sons marry the daughters of the land, but after a few brief years of happiness death enters, and the widowed and childless Naomi, left alone of her family, prepares to return to her own home. Her two daughters-in-law, the widows of her sons go forth to see her on her way. At the borders of Moab are tears and embraces; one daughter giving the kiss of farewell, the other clasping her hand, resolved to become her companion. Together they journey to Israel, and Ruth the Moabitess becomes Ruth the Israelite, having chosen Jehovah for her God and Israel for her people. At Bethlehem she enters upon a life of poverty and toil, gleaning in the fields for her daily supply of food. But her faith is rewarded by the care of God, by the fellowship of God's people, and by her honor in after years as the ancestress of David the king, and of David's greater Son, the King of kings.

Explanatory and Practical Notes.

Verse 14. And they. The three women on the borders of Moab, Naomi and her daughters-in-law, Orpah and Ruth. **Wept again.** In unwillingness to part after ten years of life together. **Orpah kissed.** She kissed in token of farewell, as is customary in the East. Her kiss showed that her affection for Moab was stronger than her love for Naomi and for Israel. She went back to her country and its gods. (1) *How many love God's cause, yet not enough to forsake all for it!* **Ruth clave.** Showing her resolve to accompany Naomi into her own land; a choice of Naomi's God as well as of her people. One sister showed a kind heart, the other a self-sacrificing purpose.

15. And she said. Naomi's words show a clear conception of the religious choice involved in the decision. **Unto her people.** The Moabites, descended from Lot, and living east of the Dead Sea and south of the Brook Arnon. At this period their relations with Israel were friendly, but afterward they became enemies, and Moab was made subject. **Unto her gods.** Religion was generally regarded as national rather than individual; Jehovah was the God of Israel, and Chemosh (to whom afterward the Moabite stone was inscribed) was the divinity of Moab. **Return thou.** This was spoken, not from lack of love, or of desire to have Ruth among her people, but to make her choice free and voluntary. We are to remember also that the age for making conversions among the Gentile nations had not yet come.

16. Ruth said. Showing in her answer a mingling of love, decision, whole-heartedness, and self-sacrifice. For the very reason that Orpah had left, because Naomi was old, poor, and childless, Ruth clung to her. (2) *We should choose for the good we can do, not the gain we can get.* **Entreat me not.** This was in reply to the entreaties of the verses preceding the lesson. **I will go.** To a land which she had never seen, and against which there was a prejudice among her people. **Where thou lodgest.** Naomi was poor, and could promise no worthy home to her adopted daughter, yet for her sake Ruth would dwell in the lowliest cottage. **Thy people shall be my people.** She would renounce citizenship in Moab, and become an Israelite. (3) *Such should be the resolution of every young disciple, to possess full fellowship with the people of God.* **Thy God, my God.** Probably this did not mean the same fullness of experience with Ruth as with us; yet it was a renunciation of the idolatries of Moab, and a putting on of Jehovah, of whom she had undoubtedly received much knowledge during ten years of married life in an Israelite family. (4) *We should seek God above every earthly possession.* (5) *How many are won to the service of God by the character of God's people!*

17. Will I be buried. Most people desired a burial-place in their own land, as did Jacob and Joseph; but Ruth renounces all ties that bound her to her native country. (6) *Let us break every bond that attaches us to Moab, and fasten every link uniting us to Israel.* **The Lord do so to me.** An ancient form of imprecation frequently found in the books of Samuel and Kings; invoking the severest penalties upon the non-fulfillment of a vow. It may have been spoken with some expressive gesture.

18. When she saw. Naomi's advice was in a measure sincere, for she knew the hardships awaiting Ruth in her land, from poverty, toil, and the scorn of narrow-minded Israelites. Yet she was no doubt more glad at her refusal than at Orpah's obedience. **She left speaking.** (7) *A firm resolution puts temptation to silence.*

19. Bethlehem. At that time, and all through Bible history, a small village of a few hundred inhabitants. It is six miles south-east of Jerusalem, among the hills of Judah; and famous as the birthplace of David and of Jesus Christ. It is still a prosperous town, of much better appearance than most in Palestine. **When they were come.** Their journey was around the north of the Dead Sea, crossing the Jordan at the ford opposite Jericho, and up the mountains to Bethlehem. **All the city.** This name is applied in the Bible to all places, large and small, having walls. **Moved about them.** Their coming attracted attention, as the family had once been prosperous and of noble position. **They said.** In the Hebrew, *the women said.* **Is this Naomi?** In surprise at her altered appearance and lonely state.

20. Call me not Naomi. A name meaning *pleasant, beautiful.* **Call me Mara.** A word meaning *bitter;* in allusion to her troubles, widowhood, bereavement, and poverty. **The Almighty.** She had a measure of faith to see that God ruled in her afflictions, but a small measure, since she could not trust him, though she called him the Almighty. **Dealt very bitterly.** The word is from *Mara,* bitterness. (8) *How fleeting are earthly blessings, when ten years turn Naomi to Mara!* (9) *How great our need of faith to trust God at all times!*

21. I went out full. With husband and children, in happiness. **The Lord hath brought me.** The going was by her own will, the returning by God's constraint. (10) *Often sorrow brings home those who in enjoyment have wandered from God.* **Testified against me.** God had borne witness against her by his dispensations, and in appearance was turned to be her enemy.

22. Ruth the Moabitess. This is the name by which she was generally known among the people of Bethlehem, and a name of honor, as it represents the first-fruits of the Gentile world, brought into God's true Israel, the Church of Christ. **Barley-harvest.** Named to introduce the events of the next chapter. The barley-harvest is in the middle of April in southern Palestine.

HOME READINGS.

M. Ruth and Naomi. Ruth 1. 14–22.
Tu. In the land of Moab. Ruth 1. 1–10.
W. In the field of Boaz. Ruth 2. 1–18.
Th. The marriage of Ruth. Ruth 4. 1–17.
F. The manger in Bethlehem. Luke 2. 8–20.
S. The Son of David. Matt. 2. 1–10.
S. The help of the Lord. Rom. 8. 28–39.

GOLDEN TEXT.

Thy people shall be my people, and thy God my God. Ruth 1. 16.

LESSON HYMN. C. M.

Hymnal, No. 466.

Witness, ye men and angels, now,
Before the Lord we speak;
To him we make our solemn vow,
A vow we dare not break:

That long as life itself shall last,
Ourselves to Christ we yield;
Nor from his cause will we depart,
Or ever quit the field.

Lord, guide our doubtful feet aright,
And keep us in thy ways;
And, while we turn our vows to prayers,
Turn thou our prayers to praise.

TIME.—B. C. 1322.

PLACES.—The land of Moab, east of the Jordan, and Bethlehem in the tribe of Judah.

CONNECTING LINKS.—This lesson belongs to the early period of the judges, between the times of Joshua and of Gideon, perhaps during the rule of Shamgar, the third judge. See the connecting links of Lesson IX. Naomi and her two daughters-in-law were in Moab. One daughter-in-law stayed in Moab, the other went with Naomi to Bethlehem.

DOCTRINAL SUGGESTION—God's discipline of adversity.

QUESTIONS FOR SENIOR STUDENTS.

1. Great Love, v. 14–18.
Why were these women sorrowful?
Of what was Orpah's kiss the token?
Wherein did Ruth differ from her sister-in-law?
What was Naomi's advice to her daughter-in-law?
What test of love did Peter plead? Mark 10. 28.
What must Ruth leave in joining Naomi?
What was her petition?
What prophet refused to leave his master? 2 Kings 2. 6.
What reason for her request did Ruth urge?
What silenced Naomi's objections?

2. Great Grief, v. 19–22.
Why did they journey to Bethlehem?
What occasioned the surprise of the towns-people?
How did the change of name express Naomi's experience?

What was the language of her grief?
What was Job's language in great sorrow? Job 1. 21, (last clause.)

Practical Teachings.

Where in this lesson are we shown—

1. That choosing a lot with God's people means abandonment of the world?
2. That true love does not stop at sacrifice?
3. That fixedness of purpose is essential to success?
4. That what begins in sacrifice ends in blessing?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Great Love, v. 14–18.
What three persons are here presented, and who were they?
Where was Naomi going, from what place, and why?
Who showed love, and how?
Who showed *great* love, and how?
What did Naomi urge Ruth to do?
How did Ruth answer her?
How many resolutions does Ruth express in verses 16, 17?
What people did she choose?
Who was the God whom she chose?
Why was hers a noble choice?
Why is this a good choice for every body to make?
What honor did Ruth's choice bring to her?

2. Great Grief, v. 19–22.
Where did Naomi and Ruth go?
Why did they go to that place? ver. 1.
How and why did the people show surprise at meeting them?
What feeling did Naomi show?
By what name did she wish to be called, and why?
How did this show a lack of faith in God?
Why does God afflict his people? 2 Cor. 4. 17.
Find from chapter 4 what afterward happened to Ruth.

Teachings of the Lesson.

Where in this lesson may we find—

1. An example of love in the family?
2. An example of a good resolution?
3. An example of earnestness in God's service?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Naomi? **A woman of Israel.**
Where did she go with her family to live? **To Moab.**
Was it right to go there? **No; for the people worshiped idols.**
What sorrow came upon her there? **The death of her husband and sons.**
What did she now wish to do? **To return to her own country.**
Who asked to go with her? **Ruth and Orpah, her daughters-in-law.**
What did she tell them to do? **To stay with their own people.**
Who obeyed her? **Orpah.**
Who refused to leave Naomi? **Ruth.**
What did Ruth say to Naomi? **"Ask me not to leave you."** [Repeat GOLDEN TEXT.]
Where did they go together? **To Beth-lehem, Naomi's home.**
What did Ruth's actions show? **Her desire to know the true God.**
What did Naomi tell her friends? **Not to call her "Naomi," but "Mara."**
Why did she wish this? **Because she had seen great trouble.**
What always brings us into trouble? **Going away from God.**

Words with Little People.

Naomi's fault teaches us—

To stay among God's people.
To trust him for food.
Never to stop depending upon him.

Ruth's love teaches us—

To give up home and friends for God.
To love those who love God.
To trust every thing to God.

THE LESSON CATECHISM.

[For the entire school.]

1. To what land did Ruth belong? **To the land of Moab.**

2. With whom did she leave the land of Moab? **With Naomi, her mother-in-law.**

3. What did she say of Naomi's people, the Israelites? **"Thy people shall be my people."**

4. Whom did she choose for her God? **The Lord God of Israel.**

5. Who were afterward descendants of Ruth? **David, the king, and Jesus Christ.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Choice of Ruth.

I. A GENTILE'S CHOICE.
Ruth clave unto her. v. 14.
"A light to lighten the Gentiles." Luke 2. 32.

II. AN INDEPENDENT CHOICE.
Entreat me not to leave thee. v. 16.
"As for me....serve the Lord." Josh. 24. 15.

III. AN INTELLIGENT CHOICE.
Whither thou goest, I will go. v. 16.
"Follow thee whithersoever thou goest." Matt. 8. 19.

IV. A CHOICE OF FELLOWSHIP.
Thy people shall be my people. v. 16.
"Forget also thine own people." Psa. 45. 10.

V. A CHOICE OF GOD.
And thy God, my God. v. 16.
"Ye turned to God from idols." 1 Thess. 1. 9.

VI. A DETERMINED CHOICE.
Steadfastly minded to go with her. v. 18.
"Be strong in the Lord." Eph. 6. 10.

VII. AN UNSELFISH CHOICE.
Brought me home again empty. v. 21.
"Choosing....affliction with the people of God." Heb. 11. 25.

VIII. A REWARDED CHOICE.
"Boaz took Ruth....his wife." Ruth 4. 13.
"Boaz begat Obed....David....Jesus." Matt. 1. 5, 6, 16.

ADDITIONAL PRACTICAL LESSONS.

The Example of Ruth.

1. Ruth gives the example of self-forgetting affection, renouncing all for the sake of love. v. 14.

2. Ruth shows firm decision in the face of many difficulties and hinderances. v. 15, 16.

3. Ruth shows whole-heartedness in her choice, not looking back to Moab when she has chosen Israel. v. 16, 17.

4. Ruth shows a love for God as the result of acquaintance with God's people. v. 16, 17.

5. Ruth shows a spirit of faith, having insight into the relations of God and his people. v. 16, 17.

6. Ruth shows a spirit of helpfulness, willing to bear burdens and toil for the support of Naomi.

7. Ruth shows the rewards which God has in store for those who give up all for his service.

English Teacher's Notes.

ANY one who proposes to start on an expedition likely to turn out advantageous is pretty sure to find companions and followers. The news that the famous general, Wallenstein, was about to take the field was sufficient to draw thousands to his standard, for they knew that where he went they would be sure to find plunder. Columbus found it hard enough to induce men to join him on his first voyage of discovery. But when he and his companions returned home laden with wealth, there was no lack of those who wished to cast in their lot with the adventurers. And in the same way, if a business looks flourishing, people are naturally very glad to get a share in it. If a school has turned out successful scholars, there will be many seeking to enter it. And those who have prospered in life, who have done "well to themselves," will not only be praised, (Psalm 49. 18,) but their acquaintance and friendship will be sought and desired: "the rich," Solomon tells us, "hath many friends."

The passage for to-day shows us a case which looks like the exact contrary of all this. Here we see the picture of

An afflicted woman. Naomi had not done "well to herself." In the strange country whither she had come with her husband and her two sons, she had lost all three. She had become a childless, sorrowful widow. She resolved to go back to her own land, but there was much sadness in her return. "I went out," she says, "full, and the Lord hath brought me home empty." She came back, not merely unprotected, but in poverty. We should hardly have expected to find any one desirous of following her to her own country. There was nothing attractive in her lot, nothing likely to induce another to leave kindred and friends to accompany her. And yet we find

One desirous of casting in her lot with this afflicted woman. It was not simply a kind wish on the part of Ruth. It was not desire to see her mother-in-law safely settled in her own home and then to leave her again. It was the most deliberate choice to share the lot of Naomi, her journeying, her lodging, her burial-place. And Ruth was not a poor outcast, glad to attach herself to any one. She was in the midst of her own people; she had family and friends, and though a widow, was young, and might in her own country soon form new ties. Yet she turned from all this, and set her heart upon following Naomi.

Whence came this strong desire? No doubt Ruth was deeply attached to her mother-in-law, and love will do much. But we may suppose that a heart such as hers would not be cold to the claims of her own kindred and her own country. Yet these she gave up to follow Naomi. "Thy people shall be my people" was her resolve; and it is explained by what follows, "and thy God my God." It was on Naomi's God that her heart was fixed. Poverty, emptiness, widowhood, mattered little to her. She saw that Naomi's lot, in spite of all her affliction, was an enviable one; and that to have a share in the blessings of God's people was better than home and friends and worldly prosperity. And Ruth was right. The richest and happiest woman in all Moab might well have envied Naomi.

We may learn from Ruth:

1. Rightly to estimate the value of things. A. and B. were two school-fellows. B. was poor, unattractive in appearance, with nothing to make her popular. A. was rich, beautiful, spirited, and a general favorite. But later in life she said to B.: "I thought then that you had something which I had not got." And she believed that something to be highly desirable. She had already begun to make a right estimate, though it was some years before she made the right choice.

I saw the matter well put once in an American story. A girl, highly popular with her companions, was speaking about another girl whom they missed from their pleasures because she was "about her Father's business." "I think," said the speaker, (the words were to this effect,) "we are all like little children, sewing away to amuse ourselves with a needle and cotton and a piece of stuff. We pull the needle in and out, but there is no knot to the thread and no stitches to show for all our work. I think *she* has got *a knot to her thread.*" There was the right estimate. The world can make plenty of show, but how much of it will remain, and how long? A Christian may appear to be going "down in the world," but, as a servant of God once remarked, "Often, when we say of a man, 'He is going down,' he is in reality going up." So it was with Naomi. But it will not be enough, like Ruth, to estimate things at their true value. We must learn also,

2. Rightly to choose according to that estimate. Many will be ready to acknowledge that true Christians have chosen the "better part." Yet they will not cast in their lot with them. Had it been so with Ruth we should probably never have heard her name, which is now familiar and sweet as the name of one who came "to trust under the wings of Jehovah," (chap. 2. 12,) and who was honored in being made the ancestress of the Messiah.

But we must take the whole of Ruth's motto. The society of Christian friends may be pleasant, but that is not enough. "Thy people shall be my people" will not suffice. It is to God that each soul must come, or fail to partake of the "better part." Any affection, devotion, or resolve which falls short of the Lord himself must lose the blessing. Nor can the true-hearted teacher be satisfied with any thing less than this resolve on the part of those for whom he labors: "Thy God shall be my God."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw an outline map, showing Judah and Moab, and mark the line of journey around the Dead Sea, across Jordan, to Bethlehem....The story of Naomi's emigration, life in Moab, return....The kiss of Orpah. What did it show?....The spirit of Ruth. What were its elements?....See Additional Practical Lessons....The

choice of Ruth. What was involved in it?....What motives led to her choice?....What examples do we here find?....How was Ruth rewarded for her choice?....Illustrations. Contrast Ruth with her own ancestress, Lot's wife. Both stand as monuments, yet what a difference between them!....Story in Arabian Nights of a prince who loved a princess whose picture he had seen, and forsook all to find her. How often a love for Christ is born from love of those who bear Christ's image!....Ver. 18: "Steadfastly minded.... left speaking." Said Florus to Agrippinus, when both had been commanded by the Emperor Nero to perform an unworthy act, "Do you advise me to obey the emperor?" "Yes, I advise you to obey." "Why, then, do you not obey him yourself?" "Because," said Agrippinus, "I do not deliberate about it!"

References. Foster's Illustrations. Ver. 14: Poetical, 1401, 1407. Ver. 15: Prose, 8875. Ver. 16: Prose, 2394, 2396. Ver. 17: Prose, 8879, 7146. Ver. 18: Poetical, 3950-3952. Ver. 20: Poetical, 3819. Ver. 21: Poetical, 855, 1911; Prose, 1543, 1544.

Primary and Intermediate.

BY M. V. M.

Lesson Thought. *Leaving all to follow God.* To be taught: 1.) That God's children may depend upon God's care; 2.) That those who try to take care of themselves fail, soon or later; 3.) That Ruth shows us how we should follow Jesus.

1. Talk about Bethlehem, "House of Bread." Who was born in Bethlehem? Our lesson is about a family who lived there thirteen hundred years before Jesus was born. Print the names of parents and sons, telling that "Naomi" means "pleasantness," and letting children tell if a pleasant mother does not make a pleasant home. Talk about famine, and tell that Elimelech grew afraid that God would not provide for his family, and so he went to a heathen land. There he could get food for the body. What kind of food could he not get? Show that the soul cannot live without food, more than the body can, and lead children to see that Elimelech thought more of the body than of the soul. No wonder he could not trust God to take care of him!

2. Ask, what is sure to follow wrong-doing? What was Elimelech's sin? Print, under names of sons, the names of their wives. Tell that Ruth and Orpah were idolaters. Describe the coming of sickness into the pleasant home, the death of one son, then another, and the death of the father, too, rubbing out name after name. Let children read names of those who are left, and ask children what they think Naomi would like to do, showing that when trouble comes, we want to be among those who know God and can speak to him.

3. Make little square on the board for Moab, another for Bethlehem, and three marks for Naomi and her daughters. Show what Orpah and Ruth must leave if they went with Naomi—home, country, friends, religion. Teach that Naomi had told them of the true God, and that they must have seen that it was knowing and loving him which made Naomi so kind and loving. Use blackboard, and tell of the choice made by Orpah. She loved Naomi, but she was easily persuaded to return to her own home. She was not willing to leave her own way. Let children tell why Ruth stayed by Naomi. Show that she loved her with her whole heart, and was willing to go where Naomi led. Teach that in this whole-hearted way we must choose to follow in the way Jesus leads. Tell what great blessing followed Ruth's choice. Sing, "We will follow."

Lesson Word-Pictures.

Out of the midst of the far-away years bring forward that scene, the three standing at the parting of the ways, Naomi, Ruth, and Orpah. There is Naomi with serious face on which time has left the impress of its often rough hand, and the form is bowed under the burden of life's sorrows. The flush of a younger womanhood is on the faces of Ruth and Orpah, and they are still erect and fair as gazelles from the rocky heights of the land that was their home. We see Orpah, her face washed with tears, but yet averted, as she seeks the path toward Moab. We hear her passionate cries of grief, while Ruth silently, sympathetically, walks by the side of Naomi. It is the beginning of barley-harvest in Judea. Among the grain-stalks, as if the reeds of an organ, murmurs the wind, evoking a sweet harvest-tune. And there is Bethlehem, Naomi's old home—Bethlehem with its outlook on the azure sky, the grain-fields, the flocks on the hills like white clouds traversing their summits. There is Bethlehem's homes, and there are the people, Naomi's friends, who spy her from the house-roofs and come down to welcome her back. O saddest of hours when one comes back to the old home in the emptiness of sorrow, the body returning but the heart far away with a lonely grave that only the rain weeps over. Blessed be Ruth who comes with Naomi.

Blackboard.

BY J. B. PHIPPS, ESQ.

RUTH AND NAOMI
SOWING IN TEARS,
REAPING IN JOY
"THEY CAME TO BETHLEHEM IN THE BEGINNING OF BARLEY-HARVEST"
CHRIST WAS BORN IN BETHLEHEM
B.C. 1322

This lesson is designed to teach that God's discipline of adversity may cause us to sow tears of grief, from which we may afterward reap much joy. Ruth and Naomi came to Bethlehem in the beginning of barley-harvest, and Ruth labored among the gleaners. The reward of her love to Naomi, and the choice of her God, is shown in that she had the glory and honor of having for a descendant one who was born in Bethlehem many centuries afterward, even

CHRIST THE LORD.

Note. The emblems represent the sheaf of grain gleaned in sorrow, out of which comes the glorious cross of Christ.

B. C. 1171.] LESSON XII. A PRAYING MOTHER. [Sept. 16.

1 Sam. 1. 21-28. [*Commit to memory verses* 26-28.]

21 And the man El'ka-nah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Han'nah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide forever.

23 And El'ka-nah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shi'loh: and the child *was* young.

25 And they slew a bullock, and brought the child to E'li.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshiped the LORD there.

General Statement.

From scenes of blood on the southern plain of Palestine, we turn to the peaceful homes and the house of God in the central highlands. We lift the curtains of Elkanah's dwelling at Ramah, and behold a godly household, where love reigns between husband and wife, where the servants are taught God's service, and where God is recognized as the source of blessing by liberal offerings to his altar. We see the sacred retreat of Shiloh, where stands the house of God, surrounded by the tents of the priests, with the throne of the venerable judge in its court, and the altar smoking with its sacrifices. A woman stands with earnest countenance, absorbed in prayer, her lips moving, while no voice is heard. She has received her answer of peace, and goes away with glad face and happy heart. A few years pass, and once more that woman stands by the altar; and by her side is a little child, whose wondering eyes gaze for the first time on the strange scenes around. She brings her little one to the aged priest, and tells her touching story. For this child she had prayed, and the Almighty had heard her prayer. Now she has come to present her best treasure, her precious boy, at God's altar. There he shall dwell forever, serving in the temple, as his mother's choicest offering of gratitude. The priest receives the child, his old heart already yearning over one whose purity is in such contrast with his own rough and wayward sons. The sacrifice is offered, and the child Samuel bows with his mother before the altar of the Lord. One last embrace, and the mother, with mingled feelings of joy and sorrow, leaves her first-born son in the temple, and takes her lonely journey back to her home.

Explanatory and Practical Notes.

Verse 21. Elkanah. The father of Samuel, a Levite dwelling at Ramah, four miles north of Jerusalem. He is called an Ephraimite, because Ramah was in Mount Ephraim. He was a man of wealth and social position. **All his house.** His family and servants, who formed a large company in an Oriental household. (1) *Not all heads of families recognize their religious duties toward their servants.* **Went up.** The place of the ark, thirteen miles distant. **To offer.** The sacrifices were permitted only at Shiloh, in order to promote the unity of the nation. **The yearly sacrifice.** Probably this was at the Feast of Tabernacles, in the fall, after the gathering of the fruits: but it is uncertain. **His vow.** He may have united with his wife Hannah in her vow, (ver. 11,) or have made one, as it was peculiarly an age of vows. We see that he was religious, generous, and faithful to his promises.

22. Hannah. The best-beloved of Elkanah's two wives, the mother of Samuel, a woman of deeply religious nature and high poetic inspiration. (2) *Good and great men have generally been children of good mothers.* **Went not up.** Not because she could not take her child, but because she had decided not to take him until ready to leave him at the tabernacle. **Be weaned.** At the age of two or three years. **Appear before the Lord.** He was to begin his life in the house of God at a very early age, so that his first recollections should be associated with its worship. (3) *Let us accustom our children to early and constant interest in the services of religion.* **Abide for ever.** He was to be set apart to the service of the tabernacle, and surrendered by his mother. (4) *How strong the love for God's cause that could inspire such self-sacrifice!* (5) *And how fully was that sacrifice rewarded, when her son became the recognized messenger of God to his people!*

23. Do what seemeth thee good. We see here a couple having mutual confidence in each other, and love in all their relations, equally creditable to the husband and the wife. **The Lord establish his word.** Perhaps this is a reference to the word spoken by Eli, (ver. 17,) as the representative of God, as a promise that Hannah's prayer should be granted, and expresses the trust that God will go on in the fulfillment of his promise. (6) *How many more promises are given to us than to Samuel's parents!*

24. She took him up. To the tabernacle at Shiloh. With what feelings she journeyed over the hills with her child, soon to be parted from him! **Three bullocks.** One for a burnt-offering as a consecration, the second as a peace-offering, expressive of fellowship with God, the third in the fulfillment of a vow. **Ephah of flour.** Probably about four gallons and a half. **Bottle of wine.** "A skin of wine;" made of a goat-skin, with the openings closed. **House of the Lord.** The tabernacle, around which buildings had gathered, like the rooms in the temple. **Shiloh.** Seventeen miles north of Jerusalem, now called *Seilun*. It was the religious capital of Israel, during the period of the judges, until the capture of the ark by the Philistines, but afterward was destroyed and deserted. **Child was young.** Not more than four years old. (7) *We should consecrate our children to God in their tenderest years.*

25. They slew a bullock. As a burnt-offering, in token of consecration. **Brought the child.** Precious as were the gifts, this was by far Hannah's most precious offering to the Lord. **To Eli.** The high-priest and judge, at this time an old man, fervent in devotion, but weak in will, too gentle for the rough age in which his lot was cast.

26. O my lord. She spoke reverently to one who was venerable in years, and exalted in rank as ruler of the people and priest of God. **As thy soul liveth.** A form of oath peculiar to the books of Samuel. **I am the woman.** Eli may have forgotten the previous visit of Hannah, related in vers. 9-18. (8) *So our words of comfort, forgotten by ourselves, may be remembered by those to whom we speak them.* **Stood by thee here.** Literally, "on this spot," close beside the throne of the high-priest. The spot where she fulfilled her vow was the place of her prayer.

27. For this child I prayed. She recognized her boy not only as God's gift, but as given in answer to her prayer. Hers was the insight of faith to see God's hand in her mercies. **Thy petition.** Asked in silence and in secret, it was answered openly. So God responds to our supplications.

28. I have lent him. "Lent" is scarcely strong enough for the meaning. The sentence may read, "I on my part have given him to Jehovah as long as he liveth, because he was one asked for Jehovah."—*Cambridge Bible.* There is a play on the name Samuel, "asked of God," in this expression. She had given her child, not to be a rich farmer, or a bold warrior, but to be employed in the service of the sanctuary. **He worshiped.** Probably the little child Samuel is referred to, young as he was. (9) *The youngest child may, like him, be a sincere worshiper of God.* She left him there, but once a year visited him, bringing a garment which her own hands had made, for him to wear in the tabernacle which was his home.

HOME READINGS.

M. A praying mother. 1 Sam. 1. 21-28.
Tu. The vow of Hannah. 1 Sam. 1. 9-18.
W. The song of Hannah. 1 Sam. 2. 1-11.
Th. Teaching the children. Deut. 6. 1-9.
F. Bringing the children to Christ. Luke 18. 1-17.
S. Commands for children. Col. 3. 12-21.
S. A believing mother. 2 Tim. 1. 1-12.

GOLDEN TEXT.

I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. 1 Sam. 1. 28.

LESSON HYMN. C. M.

Hymnal, No. 828.

Behold what condescending love
Jesus on earth displays!
To little children he extends
The riches of his grace.

He still the ancient promise keeps,
To our forefathers given;
Our infants in his arms he takes,
And calls them heirs of heaven.

With flowing tears, and thankful hearts,
We give them up to thee:
Receive them, Lord, into thine arms;
Thine may they ever be.

TIME.—B. C. 1171.

PLACES.—1. The birthplace of Samuel, Ramah or Ramathaim-zophim. 2. The tabernacle at Shiloh.

CONNECTING LINKS.—(With Lesson X.) Eli, the fourteenth judge, ruling over central Palestine while Samson was judge of southern Palestine. 1 Sam. 1. 1-20.

DOCTRINAL SUGGESTION—Religion in the family.

Monthly Temperance Meeting.—Topics: 1. The temperance pledge. 2. The value of a promise.

QUESTIONS FOR SENIOR STUDENTS.

1. Promised to the Lord, v. 21-23.
What yearly feast called the Jews to the house of God? Luke 2. 41.
What especial purpose had Elkanah in his visit?
Why did he go alone?
What promise did his wife make?
To what special service did she dedicate her son?
What is the meaning of "forever," as here used?
What was Elkanah's reply to his wife?

2. Presented to the Lord, v. 24-28.
When did the mother appear at the tabernacle?
What sacrifice did she bring?
What explanation did she give to Eli?
What did David say in view of God's great mercies? Psa. 116. 17, 18.
What thank-offering did Hannah give to the Lord?
What was to be the length of his service?

Practical Teachings.

Where in this lesson are we shown—

1. The need of special thanksgiving and blessings?
2. The duty of remembering our solemn promise to God?
3. The duty of consecrating children to God's service?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Promised to the Lord, v. 21-23.
Who was Elkanah?
Where did he go?
Where was the house of the Lord? ver. 24.
For what purpose did he go there?
How did he show a desire to have his family worship God?
Who stayed at home, and why?
What is Hannah called in the Title of the lesson, and why?
What promise had she made concerning her child?
What is meant by "appearing before the Lord?"
How may we appear before God?
How did Elkanah show his confidence in his wife?
How did he show faith in God?

2. Presented to the Lord, v. 24-28.
Who was presented, and by whom?
Where was he presented?
What did his mother offer to God at the time?
To whom was the child brought?
Who was Eli? ver. 9.
What did Hannah say to Eli?
How did she show her faith in God?
How did her child's name show that God had answered her prayer?
How did she show a spirit of self-denial? [GOLDEN TEXT.]

Teachings of the Lesson.

Where do we find in this lesson—1. An example of family religion? 2. An example of answer to prayer? 3. An example of gratitude for mercies?

QUESTIONS FOR YOUNGER SCHOLARS.

For what did Hannah ask the Lord? **For a little boy.**
What did she promise the Lord? **That she would give the child to him.**
Why did God answer Hannah's prayer? **Because she believed in him.**
How did Hannah keep her promise? **She brought the boy to Eli.**
Who was Eli? **The priest of the temple.**
What did Hannah name her boy? **Samuel, which means "asked of God."**
What did she say to him? **"This is the child I asked of the Lord."**
Why did she bring him to Eli? **That he might learn to serve God in the temple.**
How did she fulfill her vow? **She left him with Eli.**
What were her last words to Eli? [Repeat GOLDEN TEXT.]
With whom may mothers safely leave their children? **With God.**
Why was Hannah glad to leave her boy in the temple? **Because she loved him.**
What was Samuel's first work for the Lord? **To help Eli, the priest, in the temple.**
Why did Eli need his help? **He was growing old.**
What did Samuel finally become? **God's priest and prophet.**

Words with Little People.

Children may serve the Lord by being—
Loving and obedient.
Ready to do what is right.
Ready and glad to help others.
Willing to learn the ways of the Lord.

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Hannah? **The mother of Samuel.**
2. What does the name Samuel mean? **"Asked of God."**
3. Why did Hannah give this name to her child? **Because she had asked him of God.**
4. What promise did she make to the Lord concerning Samuel? **That he should be lent to the Lord.**
5. Where did she bring him to the Lord? **To the tabernacle at Shiloh.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Mother of a Man of God.

I. A LOVING MOTHER.
Until the child be weaned. v. 22.
"Can a woman forget her....child." Isa. 49. 15.

II. A WORSHIPING MOTHER.
That he may appear before the Lord. v. 22.
"That I may dwell in the house." Psa. 27. 4.

III. A PRAYING MOTHER.
I am the woman that stood... here. v. 26.
"In every thing....let your requests." Phil. 4. 6.

IV. A BELIEVING MOTHER.
The Lord hath given me. v. 27.
"Above all that we ask." Eph. 3. 20.

V. A Grateful Mother.

Therefore....I have lent him. v. 28.

"What shall I render unto the Lord." Psa. 116. 12.

VI. A Self-denying Mother.

As long as he liveth....lent. v. 28.

"Pay thy vows unto the Most High." Psa. 50. 14.

ADDITIONAL PRACTICAL LESSONS.

The Godly Household.

1. The godly household will have a praying head, who lives in fellowship with God and leads his family in worship. v. 21.

2. The godly household will attend upon the public services of worship in the house of God. v. 21.

3. The godly household will recognize God's claim in liberal offerings at his altar. v. 21.

4. The godly household will have unity of feeling, mutual love and confidence in its heads, the husband and wife. v. 23.

5. The godly household will have love for childhood, and tender care for the little ones. v. 22, 23.

6. The godly household will have the spirit of consecration, sacrificing its all to the service of God. v. 24-28.

7. The godly household will enjoy the care of God and answer to its prayers. v. 26, 27.

English Teacher's Notes.

Some twenty years ago a novel was published which bore this title, "What will He Do with It?" I have not the slightest idea what the novel was about, but I remember a popular essayist referring to the title as a very suggestive one. And so it is, indeed, a true life-question, on the issues of which the most momentous results may hang, both for the person concerning whom it is asked, and for others besides.

It is a question which comes very early in life. The first little glittering piece of money given to a child suggests it. "What will he do with it?" Will it be turned to any good account, or will it be frittered away, producing, perhaps, actual harm? The Bible given to the school-boy suggests it. Will it be left lying in the box, or read and pondered over day by day? The advantages possessed by any child or young person suggest it. Will they be used as steps leading to all that is high and noble, or merely thrown away and rendered fruitless? The openings in work or business which come to the young man suggest it. Will it be turned to profit, or will it be neglected, dropped, and lost? And again, the troubles, difficulties, and disadvantages which encircle many young people suggest it. Will they be manfully met and transmuted, it may be, by moral alchemy into fine gold, or will they be suffered to weigh down the spirit, crush the energy, and spoil the life? Whether it be a dower of sunshine or an investiture of cloud, the great question is, "What will he do with it?"

Now, it is not from a young man or maiden in the beauty, freshness, and vigor of opening life that we are to get an answer to this question to-day. It is from a woman long tried by a special affliction. Gloriously did Hannah invest what was given her, and most profitable would all find it to follow her example. Notice,

1. What she did with her trouble.

The actual narrative of this is given in the verses preceding the passage chosen for this lesson. But as we find it in her grateful words to Eli, and as it belongs properly to the whole subject, it must not be overlooked.

To be childless was a far heavier trial to Hannah than it should be to any Christian woman now. Temporal prosperity was then often given as a sign of God's favor, and of all temporal blessings children were the most esteemed. A childless woman was apt to be looked down upon. And even the affection of her husband seems hardly to have compensated for the scorn heaped upon her by Peninnah. But Hannah did not at first use her trouble rightly. "Her adversary provoked her to fret." Fretting could not mend the matter. It told upon her spirits and upon her very countenance. She could be little comfort or help to others while giving way to constant vexation. But at last she entered on a wiser course. She brought the trouble before God, and poured out her complaints to him. And having done this she found the burden gone. "Her countenance was no more sad." She could sit down that very day among her friends cheerfully, not because the trial had been removed, (for the answer had not yet appeared,) but because she had drawn near to God.

2. What she did with her blessing.

There was no misuse of this. She did two things. She acknowledged God's hand in it. She commemorated his mercy to her in the name bestowed on the child. She gave him the glory. She declared how in her sorrow she had been heard. And

She dedicated the gift to God's service. She did not desire to keep what he had bestowed upon her for her own pleasure. She had no desire to draw back from the solemn vow she had vowed. She waited only until the child could be parted from her, and then brought him up to the house of God, not just to remain a little while, but to "abide forever." "As long as he liveth he shall be lent (or returned) to the Lord." Did this mother, then, not care for the child she was so willing to part with? As given in answer to her petition he must have been doubly dear; but she knew that she was doing the very best thing, both for herself and for the boy. She knew that she was laying out her gift to the greatest possible advantage. And future years proved how true was her judgment, when "all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord."

So the example of Hannah teaches us,

What to do with our troubles. Bring them to God, and they will bring us near to him. Fretting bears no fruit. It produces only thorns and thistles. Troubles taken to God blossom into sweetness and end in gain.

What to do with our gladness. Acknowledge the source of it. Praise God when your "mouth is filled with laughter and your tongue with singing." Joy is all the brighter and sweeter when He who is

its source is acknowledged and praised. The fountain of thanks that goes up to him falls down again fresh and shining from the heart from which it ascended.

What to do with our gifts. Health, wealth, talents, advantages, influences, are all gifts from God, and the only way to use them rightly is to "return them to the Lord," to remain in his service as long as they exist. This present world is but a poor thing to invest in. It promises well. The returns look large enough for a time, but by and by this will fall off, and the capital itself will be found to have disappeared. To the question, "What will he do with it?" may the answer of each be, "I will bring it all to God."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin the lesson with the picture in words of Hannah in the tabernacle, praying for a son....Then of the household at Ramah, Hannah and her child left alone. ....Then of Hannah and her child going up to the house of God, servants bringing sacrifices, etc....Then of the consecration of the child: old Eli by the altar; Hannah bringing Samuel....Then the child's first prayer in the tabernacle ...Draw a map of the region, showing Jerusalem, Ramah, Shiloh, and near places....The characteristics of a godly household. (See Additional Practical Lessons.) The traits of Samuel's mother. (Analytical and Biblical Outline.)....What were the influences around the child Samuel to make him a man of God?....What practical duties for the family are here shown?....ILLUSTRATIONS. Napoleon was once asked "what is the greatest need of France?" He answered, "Mothers!"....Show how many great men have been influenced by the character of their mothers, as Washington, Wesley, etc....A monument in Virginia, long unfinished, but now standing complete, bears this inscription, "Mary the mother of Washington."....Hannibal, the great general, when nine years old, was led by his father to an altar, and made to swear eternal enmity to Rome. The remembrance of his early vow clung to him, and led him to make war upon Rome in after years.

References. FOSTER'S ILLUSTRATIONS. Prose, 7091, 11088, 11089. Ver. 22: Prose, 4177. Ver. 24: Poetical, 3489. Prose, 12300. Ver. 26: Prose, 4566, 4573, 4156. Ver. 27: Poetical, 2536, 2547, 2554. Ver. 28: Prose, 9857, 9858, 10653, 986....FREEMAN. Ver. 26: The "ephah," 11. Ver. 26: Standing during prayer, 741.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Given to God.* To be taught: 1.) That God wants to give us good gifts; 2.) That he wants us to use them for him; 3.) That every child may serve God.

1. Make square for the house of God at Shiloh. Tell that Eli, the priest, lived in the Lord's house, explaining that the temple service was different in those days, when sacrifices were offered to God. Ask why sacrifices need not be offered since Jesus came. Print "Eli" in the square, and make a road leading to the temple, with marks for man and woman on their way there. Give names, telling where they came from, and why they are going to God's house. Ask what people go to church for, and teach that God loves to see his children in his house, speaking to him, and telling him all their wants. What did Hannah want? Teach that it was right to ask God for a little child, because all the children belong to him.

2. Call for Golden Text, and teach that when God answered Hannah's prayer she was so thankful that she gave her little boy right back to him. She had promised to give him to God, when she asked for him; did she do right to keep her promise? Ask if any child present has been given to God, and tell that parents do this when they have their children baptized. Teach that when a child has been given to God he must learn how to serve God, and that is why Hannah brought her little boy to the Lord's house. Print "Samuel" on the board, and "Asked of God" after it, teaching that he was called by this name because God had sent him in answer to prayer. Teach that all children are given by God, and therefore they belong to God.

3. Tell that Hannah brought her boy when he was very young to stay in the Lord's house. Teach "Suffer *little* children," etc. Ask if a little child can serve God, and let children think of ways. Tell how a loving child may serve mother, by being where she is, watching to hear what she says, running errands for her, etc. Was God in his house at Shiloh? Yes, and Samuel was there, getting acquainted with him, learning to know his voice, and ready to do errands for him. Make a heart on the board, and teach that a little heart may be the Lord's temple, and that if we watch for him there we shall find him. Teach that he lives in hearts that are washed clean in Jesus' blood, and that he will give any one such a heart who wants it.

Blackboard.

BY J. B. PHIPPS, ESQ.

A LITTLE CHILD

GOD	SHOULD BE
Loves,	Loving,
Accepts,	Willing,
Keeps,	Obedient,
Strengthens,	Helpful,
Protects,	Trustful,
Teaches,	Careful,
Saves.	Prayerful.

As God received Samuel, so God will receive you.

COME.

Lesson Word-Pictures.

The old priest may be sitting by the tabernacle door. He looks down the whitish line of the dusty way leading to it. That black dot on the whitish line, what travelers make it? They steadily come nearer. "A woman?" the priest may be saying. "And she brings sacrifices too." She is close at hand now. "The very woman," he says, "who prayed so strangely once upon a time. I wonder if she can have forgotten it?" Forgotten it, that praying mother? Her soul must be in a whirl of emotion as she sees the priest in the tabernacle door-way. How he had misjudged, like some others, the possible intensity of true spiritual fervor! That helpless soul, bowed in prayer, her body swaying to and fro in the agony of desire, dumb without but all voice within, prayer going to God out of her brokenness of spirit like a lily out of the roughness of the rocks—how she had been misunderstood by Eli! But he had confessed his mistake, given her his blessing, and she had gone away with a face lighted by the morning-star of hope. Would the star grow into the dawn? Would there be an answer to prayer? An answer? What is it they are bringing to Eli? The child given to that praying mother. O the fullness of faith venturing to ask for that which was the most precious gift possible! And O the fullness of consecration giving back to God this answer to prayer! There they stand, the mother, the child, the wondering priest. What strange thing if Eli just there makes an altar of his heart, thanking God for the soul of an Israelite so alive and lifting these white blossoms of faith before God!

B. C. 1160.] **LESSON XIII. THE CHILD SAMUEL.** **[Sept. 23.**

1 Sam. 3. 1-19. [*Commit to memory verses* 10-13.]

1 And the child Sam'u-el ministered unto the LORD before E'li. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when E'li *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Sam'u-el was laid down *to sleep*;

4 That the LORD called Sam'u-el: and he answered, Here *am* I.

5 And he ran unto E'li, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Sam'u-el. And Sam'u-el arose and went to E'li, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Sam'u-el did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Sam'u-el again the third time. And he arose and went to E'li, and said, Here *am* I; for thou didst call me. And E'li perceived that the LORD had called the child.

9 Therefore E'li said unto Sam'u-el, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Sam'u-el went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Sam'u-el, Sam'u-el. Then Sam'u-el answered, Speak; for thy servant heareth.

11 And the LORD said to Sam'u-el, Behold, I will do a thing in Is'ra-el, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against E'li all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of E'li, that the iniquity of E'li's house shall not be purged with sacrifice nor offering for ever.

15 And Sam'u-el lay until the morning, and opened the doors of the house of the LORD. And Sam'u-el feared to show E'li the vision.

16 Then E'li called Sam'u-el, and said, Sam'u-el, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Sam'u-el told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 And Sam'u-el grew, and the LORD was with him, and did let none of his words fall to the ground.

General Statement.

Amid the disorder in the era of the judges, in the general neglect of religion, the hollow forms of service by wicked priests, and the idolatry of the people, there is one picture upon which we love to linger—the child Samuel in the house of God. We may well believe that his thoughtful eyes early began to see more in the ritual than its outward form. As he filled the lamps he may have dimly recognized something of the divine light within; as he saw with child-like pain the sacrifice slain and laid on the altar, he may have apprehended some of the deeper truths of the atonement, and so grown into nearer fellowship with God, and a fitness to receive the message from on high. The hour comes when Samuel is to learn at once the solemn joy of communion with the Almighty, and the solemn responsibility of the prophetic mission. He hears the Voice breaking the stillness of his chamber once and again; his light footfall sounds on the floor, as he runs to the aged priest, eager to fulfill his service. How deep the feeling in his throbbing heart, when the third time he waits to hear once more what he now knows is the voice of Israel's God! How heavy the pain as the prophet's burden thus early rests upon him, and he is compelled to break the sad message to one who has been to him a father and a friend! And when the news flies through the land that the silence of the centuries is broken, that a prophet has arisen to deliver God's message to his chosen people, how great the gladness in that mother's heart among the mountains at Ramah, as the word comes to her that the child of her prayers has been chosen as the prophet of God!

Explanatory and Practical Notes.

Verse 1. The child Samuel. He was at this time twelve years old, according to Jewish tradition. **Ministered.** Lighting the lamps, opening the doors, and generally helping the high-priest, who was now blind and infirm. (1) *A thoughtful child can do much to help others.* **Before Eli.** Under his direction and care, taking in his heart the place of his own unworthy sons. **The word of the Lord.** God's messages through inspired prophets. **Was precious.** "Was rare." We read of but few prophets in the period of the Judges; on account of the sinfulness of the priesthood and the neglect of religion. **No open vision.** No direct revelation through a prophet whose word was given abroad to the people. (2) *How grateful should we be for the revelation of God's will in his written word!*

2, 3. All that time. That special time is here referred to, when the vision to be related took place. **Eli was laid down.** At night while the aged priest was sleeping in one of the chambers around the tabernacle. **Eyes began.** The dimness of Eli's sight is mentioned as a reason why Samuel ran so promptly to his assistance. **The lamp of God.** The seven-branched candlestick in the Holy Place. **Went out.** Most of the lamps went out near morning, but one was filled later, so that at no time would all be extinguished.

Temple of the Lord. The general name for the tabernacle and all the outbuildings which had grown up around it, which were retained in the temple of Solomon. **Where the ark of God was.** The ark is named as the most important object in the temple, not as in the room where Samuel was sleeping.

4, 5. The Lord called Samuel. Pronouncing his name with an audible voice; as was fitting at the call of one who was to usher in a new period in the political history of Israel, and found a new order of prophets which was to last until the close of Bible times. **He answered.** Supposing that the voice was Eli calling him. **He ran unto Eli.** Showing a spirit of prompt obedience, for not every boy suddenly waked out of sleep would be as ready to answer a summons. (3) *Let us hold up the example of Samuel to the children as their model in cheerful submission to authority.* (4) "*God calls us by his word, and we take it to be only the call of his minister.*"—*M. Henry.* **I called not.** Eli may have thought that Samuel had been dreaming.

6, 7, 8. Called yet again. (5) *God calls until the hearer has an opportunity of obeying or refusing by his own free will.* **I called not.** The voice was individual, addressed to Samuel, not Eli, so the priest heard it not. **Did not yet know the Lord.** Had not yet received any direct revelation, and therefore was not able to recognize the signs of its coming. **The third time.** One cannot help noticing the patience and gentleness of Samuel, rising again and again when he thinks that Eli is calling him. **Eli perceived.** At last it dawned upon his mind that God had spoken. The feeling with which he realized it must have been of mingled pleasure in knowing that God was speaking to his people; and of mortification in that himself, the anointed high-priest, was not chosen as the vehicle of communication.

9, 10. Thou shalt say. Showing that he was not envious of the honor given to another. (6) *Let the older ever teach the younger how to address God.* **Went and lay down.** How solemn the moment, while the child lay with throbbing heart, waiting for the voice of God! **The Lord came and stood.** This was not a voice merely, but a personal presence, unseen in the darkness, yet manifestly a reality. It was the "Angel-Jehovah" of the Old Testament, the pre-incarnate Christ. **Speak; for thy servant heareth.** In the excitement of the moment he may have forgotten the word "Lord," yet he showed that submissive spirit which befits one to whom God speaks. (7) *When God talks to us through his spirit, his messenger, or his word, let us be ready to hear.*

11, 12. I will do. This was to be the ruin of Eli's family, the loss of the ark, and the destruction of Shiloh, thus making an end of the entire tabernacle worship. **Ears....shall tingle.** The news would come like a thrill of woe to every heart, and shock all Israel. **All things which I have spoken.** He had already forewarned Eli by the mouth of the unknown "man of God," whose prophecy is given in chap. 2. 27–36. **When I begin.** The course of judgment was to go on until completed in the destruction of Eli's house. His sons were slain, himself died, his line lost the priesthood, though the latter event was not accomplished until after the death of David, when Abiathar, Eli's descendant, was deposed.

13, 14. Will judge his house. The privilege of approach to God as high-priest was to be taken forever from his family. But the personal salvation of his descendants was another matter, which each was to settle for himself. (8) *Parents may have much influence over the religious privileges of their children for generations.* **Iniquity which he knoweth.** The crimes of his sons, as stated in chap. 2, which he but faintly rebuked, and did not at all punish, failing thereby in his duty as father, judge, and priest. **Made themselves vile.** Rather "have cursed themselves." **Restrained them not.** (9) *God holds parents responsible for omissions as well as for actual misdeeds.* **Not be purged.** Not that they would not be forgiven hereafter, but their consequences on earth could not then be averted by any propitiatory offering of sacrifice.

15. Lay until the morning. The vision had taken place not long before daybreak. **Opened the doors.** The movable tent of the earlier ages had given place to a more substantial structure, having doors, and surrounded by rooms. Samuel's daily task was to prepare the building for its daily service. **Feared to show.** Many lads would have been forward to relate the surprising occurrence, but Samuel hesitated to break the sad news to the venerable priest who had been a father to him.

16, 17. What is the thing. "The Lord" is not in the original. "What is the thing which he hath said?" **God do so.** A form of adjuration common in the age of the judges, probably accompanied with some expressive gesture. **If thou hide.** Samuel already experienced the burden as well as the privilege of the prophetic vocation.

18, 19. Told him every whit. Severe as the task was, he fulfilled it, showing in his utterances fidelity to duty, courage in the right, and obedience to the high-priest's authority. (10) *We should do our duty even when it is hard and trying.* **It is the Lord.** Eli was submissive, showing a heart which was good, though weak. Bishop Hall says: "If Eli is an ill father to his sons, he is yet a good son to God." **The Lord was with him.** God showed his presence and favor by the character which Samuel showed. **Let none of his words fall.** Let no prophetic word spoken by Samuel remain unfulfilled.

HOME READINGS.

M. The child Samuel. 1 Sam. 3. 1–19.
Tu. The child Joseph. Gen. 38. 13–33.
W. The child Moses. Exod. 2. 1–10.
Th. The child David. 1 Sam. 16. 11–23.
F. The child Joash. 2 Kings 11. 1–17.
S. The child Josiah. 2 Chron. 34. 1–3; 14–19.
S. The child Jesus. Luke 2. 40–52.

GOLDEN TEXT.

Speak, Lord; for thy servant heareth. 1 Sam. 3. 9.

LESSON HYMN. L. M.

Hymnal, No. 352.

God calling yet! shall I not rise!
Can I his loving voice despise,
And basely his kind care repay?
He calls me still; can I delay?

God calling yet! and shall I give
No heed, but still in bondage live!
I wait, but he does not forsake;
He calls me still; my heart, awake!

God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell, from thee I part;
The voice of God hath reached my heart.

TIME.—B. C. 1100.

PLACE.—Shiloh, in central Palestine.

CONNECTING LINKS.—1. The song of Hannah. 1 Sam. 2. 1–10. 2. The wickedness of Eli's sons. 1 Sam. 2. 12–17. 3. Samuel in the tabernacle. 1 Sam. 2. 18–21. 4. The warning to Eli. 1 Sam. 2. 27–36.

DOCTRINAL SUGGESTION—Divine revelation.

QUESTIONS FOR SENIOR STUDENTS.

1. Night in the Temple, v. 1–3.
How was Samuel employed? chap. 2. 18.
What gave special value to God's word then?
What signs of the night-time are here given?
During what time were the lights in the tabernacle kept burning? Exod. 27. 21.

2. A Voice in the Night, v. 4–9.
What awakened Samuel from his sleep?
Whose voice did Samuel think he heard?
Whose voice did Eli know it to be?
What direction did he give the child?
Who besides had been called by name by the Lord? Gen. 22. 11; Exod. 3. 4.

3. The Words of the Voice, v. 10–19.
What was Samuel's answer to God's call?
What evil tidings did the Lord reveal?
For what sin was Eli to be punished?
What was the prophet's inquiry?
What was his answer to the message?
How did Samuel show his regard for God's word?

Practical Teachings.

Where are we taught in this lesson—

1. That God's revelations of his will and grace are open to children?

2. That parental inattention brings parental sorrow ?
3. That God knows and calls his children by name ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Night in the Temple, v. 1–3.
What is here meant by the temple, and where was it ?
Who was priest at that time ?
What was "precious in those days," and why ?
How does God speak to men now ?
Who helped Eli in his work ?
Where was he at night ?

2. A Voice in the Night, v. 4–9.
Who heard a voice in the night ?
Whose voice was it ?
Who did Samuel think it was ?
What did he do ?
How did this show a willing spirit ?
How many times did the voice speak ?
What did Eli say the third time ?
What should we say when God speaks to us ? Acts 9. 6.

3. The Words of the Voice, v. 10–19.
How do you suppose Samuel felt at the third call ?
What did he say ?
What did God tell Samuel he was going to do ?
Why did he choose Samuel to hear this message ?
How did Samuel feel about telling it to Eli ?
What led him to tell it ?
How did he show an obedient spirit ?
What spirit did Eli show when he heard it ?

Teachings of the Lesson.

How does this lesson show—1. That a child may hear God's voice ? 2. That parents should train their children carefully ? 3. That we should be submissive to God's will ?

QUESTIONS FOR YOUNGER SCHOLARS.

Who spoke to Samuel in the night ? **The Lord.**
Who did Samuel think was calling him ? **Eli.**
What did Eli tell him ? **"I did not call you."**
How many times did the Lord speak to Samuel ? **Four times.**
What did Eli tell Samuel the third time ? **That it was the voice of the Lord.**
What did Eli tell him to say if God called again ? [Repeat GOLDEN TEXT.]
What did the Lord tell Samuel ? **That he would punish Eli and his sons.**
Why did Eli's sons deserve punishment ? **Because of their wicked deeds.**
Why would God punish Eli ? **Because he allowed them to sin without restraining them.**
To what does sin always lead ? **To sorrow and suffering.**
What did Eli ask Samuel the next morning ? **What the Lord had said.**
What did Samuel do ? **He told him all the truth.**
What was Eli's reply ? **"Let the Lord do what is right."**
Why did the Lord thus speak to Samuel ? **To show the people he had chosen him for his prophet.**
How old was Samuel at this time ? **About twelve years.**

Words with Little People.

How God speaks to children now—

By the words of his Holy Book.
Through kind friends and teachers.
By sickness or trials.
By his Holy Spirit in the heart.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the child Samuel do in the temple ? **He ministered unto the Lord.**
2. What took place one night in the temple ? **The Lord called Samuel.**
3. Who did Samuel suppose was calling him ? **Eli the priest.**
4. What did he say when he knew it was the Lord ? **"Speak ; for thy servant heareth."**
5. What did God tell Samuel that he was about to do ? **To punish the wickedness of Eli's sons.**
6. How did Eli receive the message when Samuel told it to him ? **He was submissive to God's will.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Character of the Child Samuel.

I. SERVICE.
Samuel ministered unto the Lord. v. 1.
"*Let us wait* on *our* ministering." Rom. 12. 7.

II. WILLINGNESS.
He answered, Here am I. v. 4.
"Here am I ; send me." Isa. 6. 8.

III. PROMPTNESS.
He ran unto Eli. v. 5.
"Do it with thy might." Eccles. 9. 10.

IV. PATIENCE.
The third time....he arose. v. 8.
"Fruit of the Spirit....gentleness, goodness." Gal. 5. 22.

V. SUBMISSION.
Speak ; for thy servant heareth. v. 10.
"Lord, what wilt thou have me to do ?" Acts 9. 6.

VI. HUMILITY.
Opened the doors of the house. v. 15.
"Not....more highly than....ought to think." Rom. 12. 3.

VII. FIDELITY.
Samuel told him every whit. v. 18.
"What the Lord saith....I speak." 1 Kings 22. 14.

ADDITIONAL PRACTICAL LESSONS.

The Call of God.

1. The voice of God is but rarely heard in a time of wickedness and neglect of God's ordinances. v. 1.

2. The call of God comes in his tabernacle, the place where God meets man. v. 3, 4.

3. The call of God comes to young as well as to old, when the young are living in fellowship with God. v. 4.

4. The call of God is sometimes mistaken, even by those who are willing to obey it. v. 5.

5. The call of God is repeated until the heart addressed by it clearly understands it. v. 10.

6. The call of God should be answered promptly, and in the spirit of lowly submission. v. 10.

7. The call of God is often a call to duty, trying to the flesh, even though noble and high. v. 15.

English Teacher's Notes.

THIS has always been considered *the* child's story of the Bible. Over and over again has it formed the subject of a sermon to children, and over and over again has it been set in verse for the little ones to commit to memory. Many have been the pictures and many the little plaster images made of the praying boy. But there is a sort of halo round the figure which makes it seem a good distance off from any ordinary child, while for young persons a little farther advanced in life the story is one which seems to suit their younger brothers and sisters, but is hardly supposed to have any special application to them. The teacher of the younger class must

guard against the former idea, while the teacher of the elder class must show the fallacy of the latter.

The plentiful showers of rain descend upon the fields where the seed lies buried. The soil drinks it in, and in time a full and flourishing crop is the result. A few drops of the shower fall upon a little way-side flower. It receives them, and blossoms forth into beauty. There is in both cases a coming down and a reception of that which comes, issuing in a result of blessing.

This is exactly what we find in the story of the child Samuel. And it has an application to all ages and stations. The plant that has been growing year after year needs the gracious coming down of the rain as well as the tiny blades just beginning to show themselves above the ground. The little cottage garden needs it as much as the wide corn-field. And so old and young need the coming down of something from heaven.

The child Samuel had been dedicated to the Lord from his birth. He grew up under the care of Eli, the high-priest, within the hallowed inclosure where stood the "house of the Lord. He had heard about God, he ministered in the service of God, but he did not yet know him. Nothing had yet consciously passed between God and his soul. This is the condition of hundreds of children and young people, brought up religiously, enjoying many privileges. They are well up in Bible history; they can repeat many a verse and many a chapter of God's word; they have some correct knowledge of the doctrines of Scripture. But they know not the Lord. Nothing definite has ever passed between him and them. And never, never can those lives become truly beautiful and fruitful unless they make his acquaintance.

But man, were he ever so sinless and pure, could not reach up into heaven to speak to God, could not accost and detain the Infinite. How much less can a sinner, weak and defiled? Samuel could not obtain of himself that knowledge that was lacking to him. Nor can any child of man. But in the silence of the night a voice, gentle, fatherly, loving, came to the young child and called him. It seemed to him that it must be Eli's voice, but it was that of a Friend far more true and tender. The Lord from heaven had stooped to speak definitely, personally, and by name to this little one. None are too small for God to notice. None are too small for God to care for.

But if such coming down is to issue in blessing, there must also be

The reception of that which has come down.

Samuel received it at first in utter ignorance. Three times he ran to Eli, with the answer: "Here am I; for thou callest me." Happy and wise is he who is quick to respond to the call of the earthly parent and friend. Often, though we know it not at the time, God's voice does speak through them, and thus the way is made ready for the more distinct message which is to follow. From Eli the child at length heard Who had called him, and when the voice sounded once more he was ready with his answer: "Speak; for thy servant heareth." And then the message came which the Lord intrusted to Samuel.

The Lord has something even for a little child to do, but he only gives his messages where the heart responds and the ear is ready to hear. Many, old and young, may fancy, perhaps, that they have had no call from God, that his voice has never really come to them. But they make a mistake. They think because they have had no distinct message that they have had no call. But the fact is, the call must be received before the message is given.

The call of God to little children, and even to those beginning to pass out of infancy, is often such as they can hardly understand. They are conscious of a tender drawing, a sweet solemnity, a waking to something new, yet strange and undefined, and they begin to hearken to the voice which has really come to them, in ignorance of what it actually is and means. Then how valuable the word of a Christian teacher or friend, who can direct them how to answer. Far too often the call, unresponded to, grows fainter and fainter in their ear, and is neglected and forgotten. Tell the little ones that the Lord who called Samuel certainly calls them too, distinctly and severally. He wants Mary, Ellen, Johnnie, Freddie, to know him, to be actually acquainted with him as their Father, Saviour, Guide, and Friend. If they listen, if they answer sincerely, "Speak, Lord; for thy servant heareth," he will surely speak to them. He will make them his little messengers, as he did Samuel. Samuel's first errand from God must have been a trying one to the affectionate child. But he obeyed, and became used for sweeter and brighter purposes. And God's first message to many a one goes clean against the grain; it may be, "Confess your faults," or "Forgive your enemy," or "Deny yourself;" but it is sure, if obeyed, to be followed by blessing.

None of us can ever outgrow Samuel's answer. It was the text chosen by a loving Christian lady for a young niece who was going through much suffering. And to the end of life, our answer to all the voices of God that come to us, whether through prosperity or adversity, should be,

"Speak, Lord; for thy servant heareth."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review briefly the last lesson....Show Samuel's circumstances in the tabernacle: 1.) The evil surroundings, formality, wickedness of priests, decline of religion, etc.; 2.) The good surroundings, example, and instruction of Eli; lessons from the sacrifices, etc....Describe the tabernacle, its surroundings and contents....Samuel's character while a boy an example to childhood. (See Analytical and Biblical Outline.)....The call of God: 1.) To whom it comes; 2.) What is it? 3.) What are its results?....What God expects of his people as shown in this lesson....How may a child minister to the Lord?....ILLUSTRATIONS. Children in the Bible, Joseph, David, Josiah, Jesus, Timothy, etc.... Learn from Samuel the lesson of prompt obedience. A man was

on a canal-boat, saw his son standing on the prow, with his back toward a bridge, which in a moment more would strike him as the boat passed under it. He spoke at once, "Stoop down!" If the boy had waited to ask "What for?" he would have been killed. He had been trained to instant, exact obedience; and stooped at once, just in time to avoid the bridge and save his life.

References. FOSTER'S ILLUSTRATIONS: Poetical, 3966, 3969. Ver. 1: Prose, 630. Ver. 4: Prose, 4159. Ver. 5: Prose, 4160. Ver. 7: Prose, 7293. Ver. 8: Prose, 523, 524. Ver. 9: Prose, 1860, 8314. Ver. 10: Prose, 9371. Ver. 13: Prose, 4993, 7102. Ver. 18: Poetical, 2656, 2658; Prose, 7258. Ver. 19: Prose, 9611, 11840....FREEMAN. Ver. 3: The ark of the covenant, 141.

Lesson Word-Pictures.

Night around the tabernacle. No sound save the step of priest or Levite unusually delayed by the work of his ministry. No light save that of the bright, flashing, snapping stars above. Ah, there was a light on the earth, that of the lamp of God shining with a quiet, silvery luster in the tabernacle. Samuel was asleep. He may have been dreaming of that mother who heard God's call and consecrated her child. Suddenly there was a strange voice calling to him, so clear, so urgent and solemn, yet tender, "Samuel!" It startled and aroused the sleeper. He listened. How distinct the voice that interrupted the stillness! How great the silence that followed the voice! Perhaps he could see through the lattice of the window up to the bright, lonely stars above, and then catch a ray from that solitary tabernacle-light. How still every thing was! He could hear his heart beating in the silence of the dark night. That voice, it must have been Eli's calling to him. He must answer it, and he ran to Eli's chamber. He returned, for Eli had not called. But again that clear, solemn, mysterious voice! How silent, empty, yet oppressive, the air after that call! It was certainly Eli's voice. No, it was some one else's. Still again that serious, echoing voice! Then to Samuel's consciousness was revealed the strange fact that it was God speaking! God? Where? How? He listened, and there came once more in the stillness and the darkness that impressive call! How strange! The great Jehovah stooping to the lowly door-way of a human heart, and entering it. Till the morning Samuel must have lain in a quiet awe, shrinking even from himself who had become an oracle of God.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God speaks to children.*

SAMUEL, THE LITTLE MINISTER.

Teach that a minister is one who serves. If there is a child in the class about three years old, let him stand up, and tell that Samuel was about this age when he began to "minister to the Lord." Recall last Sunday's teaching briefly, and tell that he stayed with Eli, doing service in the temple, and that he was always a gentle, obedient boy. Teach that a careless boy, who wants to have his own way, cannot be one of the Lord's little ministers. Tell something of the furnishings of the temple, and give some idea of Samuel's duties, doing errands for Eli, trimming and cleaning the lamps of the golden candlestick, etc. Ask if children know a boy twelve years old, telling that Samuel was now this age. Describe his appearance, letting children tell why he wore his hair long, and speaking of the white robe which he wore.

HEARING GOD SPEAK.

Tell that Eli had two wicked sons who would not obey God. Eli was old now, and as he had not trained his children for God, he had to suffered for their disobedience. Use blackboard to suggest one of the ways in which God speaks to people now. Recall times when God spoke to his people, as to Moses out of the fire and smoke, to Elijah in the still small voice, etc. Ask children to whom they think he would speak when he came to the temple at Shiloh? There was the old priest, Eli, his wicked sons, and the boy Samuel. Teach that God chose to speak to the little boy, because he saw that he wanted to serve and obey him. God reads the heart, and knows who wants to hear his words. Tell the conversation, dwelling upon Samuel's quick obedience.

GOD SPEAKS TO US.

Ask how God speaks to us? Read two or three commands to children from the Bible, and teach that we ought to prize God's book highly, because he speaks through it. Ask if any child has lost a parent, a brother or sister, or little playmate? This is one way in which God speaks, to tell us that we must die, and that we need to get ready. Speak of sickness as one of his voices, and teach that his Holy Spirit speak to every one. Teach that to have God speak to us distinctly, we must obey him, love him, serve him, and listen to hear him speak.

Blackboard.

BY J. B. PHIPPS, ESQ.

The young, straight tree, represents Samuel. He was like a tree planted in God's garden, started right, trained right, and growing right. The love of God, and the love of a mother, was like the rays of the warm sun strengthening him. As the twig is bent, so will the tree incline. This shows the necessity of starting right. As an application of this lesson, parents and teachers should see and know that their children and scholars are planted and rooted in the faith.

THIRD QUARTERLY REVIEW.

Sept. 30.

HOME READINGS.

M. Lessons I, II. Josh. 1. 1-9; 3. 5-17.
Tu. Lessons III, IV. Josh. 5. 10-15; 6. 1-5; 7. 10-26.
W. Lessons V, VI. Josh. 8. 30-35; 20. 1-9.
Th. Lessons VII, VIII. Josh. 24. 14-29; Judg. 2. 6-16.
F. Lessons IX, X. Judges 7. 1-8; 16. 21-31.
S. Lessons XI, XII. Ruth 1. 14-22: 1 Sam. 1. 21-28.
S. Lesson XIII. 1 Sam. 3. 1-19.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. Repeat, in each lesson, the TITLE and GOLDEN TEXT.

II. State the DOCTRINAL SUGGESTION in each lesson, and explain its relation.

III. Show, in the following lessons, GOD'S GUIDANCE OF HIS PEOPLE while putting them in possession of the Promised Land.

Lesson 1. **Call to courage.**
Lesson 2. **Call to possession.**
Lesson 3. **Call to victory.**
Lesson 4. **Punishment of sin.**
Lesson 5. **Reading of the law.**
Lesson 6. **The innocent protected.**
Lesson 7. **The covenant renewed.**
Lesson 8. **God forgotten.**
Lesson 9. **Testing the chosen.**
Lesson 10. **Strength restored.**
Lesson 11. **Filial love.**
Lesson 12. **The thankful mother.**
Lesson 13. **The listening child.**

IV. Find in each lesson a PRACTICAL DUTY, or DANGER, as follows:

Lesson 1. **Boldness for the right.**
Lesson 2. **Following divine guidance.**
Lesson 3. **Reverence for divine presence.**
Lesson 4. **Danger of covetousness.**
Lesson 5. **Knowledge of the law.**
Lesson 6. **Seeking a refuge in Christ.**
Lesson 7. **Steadfastness in service.**
Lesson 8. **Sin of forgetfulness.**
Lesson 9. **Danger of self-confidence.**
Lesson 10. **Reliance upon God.**
Lesson 11. **Grateful consecration.**
Lesson 12. **Keeping our covenants.**
Lesson 13. **Listening to the voice of God.**

Special Quarterly Service.—Topic: Education. 1. What is education? 2. Who should seek education? 3. The Church and education.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

[TO THE SCHOLAR.—1. Read carefully all the lessons of the quarter through the week. 2. Study the questions and answers in the LESSON CATECHISM, at the end of each lesson. 3. Learn and repeat the TITLE and GOLDEN TEXT of each lesson. 4. Carefully study these questions until you can answer them all. 5. Find something in each lesson for yourself to *do* or to *be*.]

LESSON I. **Joshua, Successor to Moses.** Josh. 1. 1-9.—Who was Joshua? What did God tell him to do? What promise did God make to him? What book was he to study? What is the GOLDEN TEXT?

LESSON II. **Passing over Jordan.** Josh. 3. 5-17.—Where is the Jordan? Where were the Israelites? How did they cross the Jordan? By whose help did they cross? What is the GOLDEN TEXT? When do we need God's help?

LESSON III. **The Plains of Jericho.** Josh. 5. 10-15; 6. 1-5.—Where was Jericho? Whom did Joshua meet before Jericho? How was Jericho taken? Repeat GOLDEN TEXT. What victory will faith in God give us?

LESSON IV. **Israel Defeated at Ai.** Josh. 7. 10-26.—Why were the Israelites defeated? Who took of the accursed thing? How was he discovered? What was done to him? Repeat GOLDEN TEXT. Against what sins are we here warned?

LESSON V. **The Reading of the Law.** Josh. 8. 30-35.—Where was the law read? Where was it written? Who heard it read? What is the GOLDEN TEXT? What blessings do we find in obeying God's law?

LESSON VI. **The Cities of Refuge.** Josh. 20. 1-9.—What were the cities of refuge for? Who were allowed to find refuge in the city of refuge? How long was he to remain there? How many were there? What is the GOLDEN TEXT? Who is our refuge?

LESSON VII. **The Last Days of Joshua.** Josh. 24. 14-29.—What did Joshua urge the people to do? Repeat the GOLDEN TEXT. What was Joshua's choice? What was the people's choice? What was made a witness to the covenant? Why should we choose God's service?

LESSON VIII. **Israel Forsaking God.** Judges 2. 6-16.—What is the GOLDEN TEXT? How long did Israel serve God? When did they begin to forsake God? What did they serve? What penalty did they suffer? Whom did God raise up to help them? What idols do people serve now?

LESSON IX. **Gideon's Army.** Judges 7. 1-8.—Who was Gideon? Against whom did he fight? How large was his army at first? How was it made smaller? How many were finally chosen? What is the GOLDEN TEXT? What kind of warriors does God desire?

LESSON X. **The Death of Samson.** Judges 16. 21-31.—Who was Samson? What were some of his exploits? How was he taken prisoner? What did his enemies do to him? How did he die? What is the GOLDEN TEXT? Whose death accomplished greater benefits to God's people than Samson's?

LESSON XI. **Ruth and Naomi.** Ruth 1. 14-22.—Who was Naomi? Who was Ruth? What was Ruth's resolution? [GOLDEN TEXT.] Where did Naomi and Ruth go? Who was a descendant of Ruth? How does God reward those who choose his service?

LESSON XII. **A Praying Mother.** 1 Sam. 1. 21-28.—Who was the praying mother? How were her prayers answered? Who was her child? What vow did she make concerning him? [GOLDEN TEXT.] How may we have our prayers answered?

LESSON XIII. **The Child Samuel.** 1 Sam. 3. 1-19.—Where did the child Samuel minister? Who was the high-priest? How did God speak to Samuel? How did Samuel answer the Lord? [GOLDEN TEXT.] What did God tell Samuel? How does God talk with us now?

Special Quarterly Service.—Topic: Education. 1. What is education? 2. Who should seek education? 3. The Church and education.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Repeat the GOLDEN TEXTS for the quarter.

1. Be strong—
2. When thou—
3. By faith—
4. Be sure—
5. I have set—
6. Who have fled—
7. Choose you—
8. And they—
9. The sword—
10. The God of—
11. Thy people—
12. I have lent—
13. Speak, Lord—

LESSON I.—Whom did God appoint to succeed Moses? **Joshua.** Where was he to lead the Israelites? **Into the land of Canaan.**

LESSON II.—What miracle did God work for the Israelites? **He made for them a dry path in the river Jordan.** Why did God do this? **To show his power and goodness.**

LESSON III.—Who appeared to Joshua in Jericho? **The Lord.** What city did the Lord deliver into his hands? **The city of Jericho.**

LESSON IV.—Who sinned against the Lord? **Achan.** What was his sin? **He coveted and stole.** How was he punished? **With death.**

LESSON V.—What did Joshua build unto the Lord? **An altar of stones.** What was written on the altar? **The laws of God.** To whom did Joshua read the laws? **To all the people.**

LESSON VI.—What did God command Joshua to do? **To build cities of refuge.** Why were they needed? **As places of safety.**

LESSON VII.—What had Joshua now become? **An old man.** What did he ask of the Israelites? **To choose whom they would serve.** Whom did they choose? **The Lord.**

LESSON VIII.—Whom did the Israelites worship after Joshua's death? **Other gods.** How did the Lord punish them for leaving him? **By bringing great trouble upon them.**

LESSON IX.—Who delivered the Israelites from their enemies? **The Lord, through Gideon.** How large an army did Gideon have? **Three hundred men.**

LESSON X.—Who was the strongest judge of the Israelites? **Samson.** How did he destroy the Philistines? **He pulled down the temple upon them.**

LESSON XI.—What did God send to Naomi? **Great sorrow and trouble.** Who went with Naomi to her own country? **Faithful Ruth.**

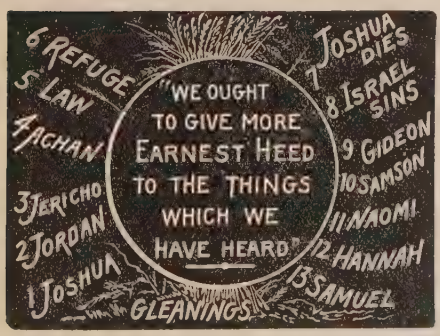
LESSON XII.—Whom did Hannah give unto the Lord? **Her only son Samuel.** Why did she do this? **Because God had answered her prayer.**

LESSON XIII.—Who spoke to Samuel in the night? **The Lord.** What did he tell Samuel? **Of the punishment to fall upon Eli and his sons.** Of what was this a proof? **That Samuel was true to God.**

Special Quarterly Service.—Topic: Education. 1. What is education? 2. Who should seek education? 3. The Church and education.

Blackboard.

BY J. B. PHIPPS, ESQ.



The review is to test whether we have given "earnest heed to the things which we have heard, lest at any time we should let them slip." It is to look back and glean truths and facts that may have been passed by. The review can be conducted from the stand, and the names of places and persons are given as an aid to the memory, so that certain classes, or scholars, may tell the truths and incidents connected with each lesson.

LESSONS FOR OCTOBER, 1883.

OCT. 7. Eli's Death. 1 Sam. 4. 10–18.
OCT. 14. Samuel the Judge. 1 Sam. 7. 3–17.
OCT. 21. Asking for a King. 1 Sam. 8. 1–10.
OCT. 28. Saul Chosen King. 1 Sam. 10. 17–27.

The Highest Aim.

1. *Be as good as you can.* There are many things impossible to man. There is one thing which is possible to all, and that is the noblest, grandest conceivable. It is possible for every one to be good. I do not mean goodish. I mean positively, resolutely good. To be weakly, softly amiable, is no great attainment. True goodness has something energetic, strenuous, thoroughly manly and robust about it. It consists in a single and determined choice of the right and the true at whatever hazard, and an unfaltering devotion thereto. Renouncing self, yielding to grace, tramping steadfastly in the path of duty, it aims not so much to seem, as to be; to cultivate the virtues, as to be virtue itself.

2. *Get all the good you can.* We have no sympathy with that transcendentalism that assumes that to seek and to obtain good for one's self, or for its own sake, is a form of selfishness. If we do not look out for ourselves, who will? Assuredly no one can save our souls, and build our own characters, but ourselves; first of all, then, work out your own salvation. See to it that you are fully saved—body and soul. Always strive for the best things. Let no faculty remain uncultivated. Let "something higher" be your motto. Get all the good you can—out of books, out of your teachers, out of society, out of your experiences, out of your misfortunes; and especially out of that Alp of literature, the Book of books, and out of the Church. Christ is the source of all good. "With him of every good possessed."

3. *Do all the good you can.* Get good mainly for the sake of *doing* good with it. John Wesley said that his whole aim in life was to save his own soul, and the souls of those that heard him. There is no man so happy as the unselfish man.

Would ye be blessed? Strive to make others wiser, happier, better. Would ye lay up treasure in heaven? Seek first the kingdom of God, and a life-long service in the vineyard of the Lord. "Earn all you can; save all you can; give all you can." Help all you can. Be a helper. God is the great helper. Help him to help others to help themselves. Strive to enter in, but strive meanwhile to bring with you as many as possible of such as shall be saved. Follow the example of Him whose profession consisted in going about doing good.

"Do?" First of all make your home a paradise, your wife happy, children glad, parents contented, and guests delighted. Expel therefrom the demon appetite in all its forms, every sort of selfishness and uncleanness, and, in their stead, enthrone the divine principle of love.

Help in every work of moral reform. All honor to the young men and young women of the country who are devoting themselves so earnestly to the good cause of temperance.

Make your Church and Sunday-school tenfold more a power than it now is.

Be a missionary. To this end ye need not visit foreign and heathen lands. Be possessed of the

missionary spirit—that is, love. This is the spirit of Christ—the mind of the great Head of the Church.

"A great thing?" It is with the little things that God confounds the mighty.

"Do not, then, stand idly waiting,
For some greater thing to do.
* * * *
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere."

—*Rev. R. H. Howara.*

Lyceum Studies and the C. L. S. C.

In reply to the question: Which plan is preferable, the *Lyceum Course of Study* or the *Chautauqua Literary and Scientific Circle?* Dr. Buckley, editor of *The Christian Advocate*, answers:

"For purposes connected with our Churches and congregations, as such, the Lyceum Course is preferable. If for general instruction and entertainment, conducted at the members' own option, without pastoral supervision or responsibility, the Chautauqua Literary and Scientific Circle is all that can be desired. Where Lyceum courses are not established, we know of nothing better for young people, or for people of any age, who desire to systematically improve their time and acquire useful knowledge, than to become connected with the Chautauqua Literary and Scientific Circle. We may not approve of every book selected or of every part of some books approved as a whole; but we think that as much judgment, good taste, and conscientious fidelity are used in making the selections of reading matter for this Circle as are likely ever to be brought to bear upon similar work in this world. The course as a whole cannot but improve and elevate all who steadily pursue it.

"We will here take occasion to say what some observation has convinced us is true, that the Chautauqua Literary and Scientific Circle is one of the most effective agencies devised in our times to stimulate mental improvement, to disseminate knowledge, and to counteract the prevalent tendency to idleness, and to the worst forms of idleness, namely, light and frivolous reading. Young men and young women who will read the prescribed tasks of this Circle cannot but make substantial progress, and we know some who are to-day better informed than others who have been graduated at college. The reading of the prescribed tasks overcomes inertia. Association is a powerful stimulus. Completion and graduation give dignity to the protracted work. If any neglect their religious duties to improve their minds, they elevate the lower to the place of the higher; but this error, occasional and unnecessary, is not to be charged against a system whose legitimate tendency is to fill many hours, that would otherwise be squandered, with delightful and elevating occupation."

The Power of Testimony.

By way of an answer to the cavils, especially of vulgar, arrogant unbelief, there is nothing so effective, so irresistibly overwhelming, as the downright assertions of earnest, hearty belief; the avowal that is prompted by a vital religious experience; the word of testimony inspired by an indwelling, overshadowing Holy Ghost. There is, indeed, a wonderful power in such earnest, fearless witnessing. It may be alleged that there is no logical or strictly apologetic value in such unqualified, dogmatic statements. Intellectually considered this may be true enough; yet spiritually considered this view may be very far from sound. Certain it is that in the presence of the Christian armed with this weapon, the sword of the Spirit wielded by the hand of one of Christ's own elect, the conscience of the godless, caviling skeptic quails, his cunning sophisms and syllogisms perish on his palsied tongue, and he is speechless.

The writer recently heard related the following incident: "Many years ago," said the narrator, "I accompanied a skeptical and somewhat conceited friend of mine, who, by the way, had once been a professor of religion, on a visit to a venerable aunt of mine, then residing in Franklin County, Mass., and who was a woman of profound and fervent piety. While there this dear old woman incidentally alluded to the matter of answers to prayer. 'But do you really mean to say,' said my skeptical friend, 'that you have actually had answers to your prayers?' 'I do, indeed, intend to be understood to mean just that,' very positively answered my aunt. 'But what evidence, pray, what proofs, have you,' said my friend, in a very knowing way, 'that such is actually the case?' 'What proofs?' rejoined my aunt, her eye flashing, her countenance glowing with holy light, while her voice took on an energy that was quite irresistible. 'What proofs have I? Why, bless you, sir,' she exclaimed, with an ardor and an authority but little less than inspired, 'bless you, sir, I know it!'"

Said the professor: "I turned to my friend and mildly remarked, 'Sir, you have the floor.' But he had nothing further to say. In fact, a more completely nonplussed, dumfoundered, thunderstruck person you never saw."

How vivid a light do such experiences as these throw on such familiar, yet wonderful, Scriptures as: They shall conquer through "the blood of the Lamb, and the word of their testimony."

In the light, moreover, of such experiences, such victories, as the foregoing, how clearly is revealed to us the ground of that resistless energy, that nameless yet convincing power, that was to accompany the simple, impromptu testimonies of the early disciples whenever pressed by cruelly persecuting civil power. "For I will give you [in that day] mouth and wisdom which all your adversaries shall not be able to gainsay or resist." Hear yet again: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee thou shalt condemn." And "this is the heritage of the servants of the Lord."—*Rev. R. H. Howard.*

Review Service for the Third Quarter.

Superintendent. From what books of the Bible are the lessons of this quarter taken?

School. Joshua, Judges, Ruth, and First Samuel.

OPENING HYMN. C. M.

How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

This lamp, through all the tedious night
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day.

Superintendent. The title of the first lesson is "Joshua, Successor to Moses."

All. The Golden Text: "Be strong in the Lord, and in the power of his might."

Selected Class. The story of the lesson: When Moses died, the Lord commanded Joshua to cross the river Jordan to the land which he gave to the children of Israel. The Lord encouraged Joshua by declaring that none should be able to stand against him, and that he would be with him. The Lord also charged Joshua that he should daily meditate upon and observe the Law.

Superintendent. State the time, place, and persons of this lesson.

Girls. Before Christ, 1451, at the close of wandering of the Israelites in the wilderness. The place, the plains of Moab, on the east of Jordan, opposite Jericho. The persons, Moses, Joshua, and the Israelites.

Superintendent. What is the doctrine of this lesson?

Boys. The Authority of God's Law.

Superintendent. Give some practical teachings.

School. Faithfulness in service brings favor from God; God's presence assures spiritual success; neglect of God's law brings spiritual defeat.

Superintendent. The subject of the second lesson is "Passing over Jordan."

All. Golden Text: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

Selected Class. The lesson relates that Joshua commanded the people to sanctify themselves in preparation for beholding the wonders which the Lord was about to perform. The people then left their tents to pass over Jordan, the priests, bearing the ark of the covenant, going before the people. When the feet of the priests touched the water, it ceased to flow, but, forming a wall, the priests walked on dry ground to the center of the river, and there remained until all of the people had passed over.

Supt. Mention the persons and the places of this lesson.

Girls. Joshua, priests, and people.

Superintendent. What is the doctrinal suggestion?

Boys. God's care for his people.

Superintendent. What may we learn from this lesson?

School. That the service of God requires personal consecration; that God is magnified in faithful service; that God gives the promise of his presence in duty; that where God leads us into service, he provides the way through it.

Supt. "The Plains of Jericho" is the third lesson.

All. Golden Text: "By faith the walls of Jericho fell down, after they were compassed about seven days."

Selected Class. This lesson states that the Israelites encamped in Gilgal and kept the passover, and ate of the old corn of the land; and on the morrow the manna ceased, and henceforth the people ate of the fruit of the land. Joshua was met by one who declared himself to be the Captain of the host of the Lord, who commanded him to remove his shoes, for he stood upon holy ground, and Joshua did so. The messenger from God then declared the fear of the city because of the Israelites, and instructed Joshua to go around the city, with the men of war, once every day for six days, and on the seventh day seven times, and that upon a blast of the trumpets the walls of Jericho should fall, and that then every man should advance.

Superintendent. Give an outline of study for this lesson.

Girls. The Camp in Canaan; The Captain of the Lord's Host; The City of Jericho.

Superintendent. What is the doctrine taught?

Boys. The power of faith.

Superintendent. What does this lesson show?

School. That the gifts of God's providence are timely gifts; that the servants of God may expect divine guidance; that obedience to God's commands secures victory.

Superintendent. The fourth lesson describes the defeat of Israel at Ai.

All. Golden Text: "Be sure your sin will find you out."

Selected Class. God had said that the Israelites were not to keep any thing that they found in Jericho; but there was a man named Achan who disobeyed God, and took a rich robe, a wedge of gold, and some silver. These he hid under his tent. God knew of this sin. The next time the Israelites went to battle God gave the victory to the enemy. Joshua felt very badly about his defeat, but the Lord told him why it was, and how to find out and punish the offender. Achan, of the tribe of Judah, was found to be the man, and he confessed his sin. Joshua and the people then took Achan, all that he had stolen, and his sons and daughters, and his oxen, asses, and sheep, and all that he had, to the valley of Achor, and there stoned them to death, and burned them.

Superintendent. Give the outline of the lesson.

Girls. The Failure at Ai; The Sin of Achan; The Valley of Achor.

Superintendent. State the doctrines suggested.

Boys. The general judgment and sin of covetousness.

Superintendent. What are some practical lessons?

School. The danger of indulging covetous desires; the sure discovery of secret sins; that secret sin robs the Church of its power.

SINGING BY THE SCHOOL. L. M.

Be thou my strength, be thou my way;
Protect me through my life's short day;
In all my acts may wisdom guide,
And keep me, Saviour, near thy side.

In fierce temptation's darkest hour,
Save me from sin and Satan's power;
Tear every idol from thy throne,
And reign, my Saviour, reign alone.

Supt. The fifth lesson is "Reading of the Law."

All. Golden Text: "I have set before you life and death, blessing and cursing."

Selected Class. While the Israelites were still in the desert, God had said to them that when they should come into the land of Canaan, they must go to a place in the middle of the land, and there have the law read to the people. Joshua accordingly led the people northward to a place called Shechem, between the mountains Ebal and Gerizim. Here an altar was built of rough stones, and sacrifices were offered, and the law was written upon these stones. Then the people were divided into two companies. Six tribes stood on the side of Mount Gerizim, and six on the side of Mount Ebal, and in the middle of the valley was the ark of God surrounded by the priests. Then the law was read, and all the people answered to each law, "Amen!" Then the six tribes on Mount Gerizim repeated the blessings upon them keeping the law, and the six tribes on Mount Ebal answered with the curses that should come upon them breaking the law.

Superintendent. Give a division of the lesson.

Girls. The Altar; The Law; The Reading.

Superintendent. What doctrine does this lesson suggest?

Boys. The free agency of man.

Supt. What practical lessons are here taught?

School. That God should be acknowledged in all our successes; that God designs his people to be acquainted with his will; that the blessing or curse is the result of our own actions.

Superintendent. "The Cities of Refuge" is the title of the sixth lesson.

All. Golden Text: "Who have fled for refuge to lay hold upon the hope set before us."

Selected Class. The Lord commanded Joshua to have the people appoint cities of refuge, that when one should accidentally kill another he might flee to such a city and find refuge from the avenger of blood. The refugee was to run to the gate of a city of refuge and there explain his case to the elders, and they should then receive and protect him. He was to dwell there until the death of the high-priest, when he could return to his own home.

Supt. What were the names of the cities of refuge?

Girls. Ke'desh, She'chem, Kir'-jath-ar'ba, Be'zer, Ra'moth, and Go'lan.

Superintendent. What doctrine does this lesson suggest?

Boys. Security in Christ.

Superintendent. Mention some practical teachings.

School. Men are held accountable for their doings; God tempers judgment with mercy; men have a refuge in the hope set before them.

Superintendent. The seventh lesson tells of "The last days of Joshua."

All. Golden Text: "Choose you this day whom ye will serve."

Selected Class. Before Joshua died he sent for all the rulers and elders of the people to hear his last words. He told them of all the great things that the Lord had done for them; how he had brought them out of Egypt, led them through the desert, given them victory over their enemies, and placed them in this good land. Joshua then exhorted the tribes to choose what God they would serve, whether the idols which their fathers served, or the gods of the Amorites, or the Lord, whom he and his house had determined to serve. The people declared that they would serve the Lord, and obey his voice. So Joshua exhorted them to put away the strange gods and made a covenant with the people. And Joshua wrote these words in the book of the law of God and set up a great stone for a witness; after these things Joshua died, being one hundred and ten years old.

Superintendent. Give the outline of this lesson.

Girls. The Appeal; the Decision; the Warning; the Covenant.

Superintendent. What is the doctrine suggested?

Boys. The divine attributes.

Superintendent. Give some practical teachings.

School. The service of God means complete surrender; the service of God secures his favor; the remembrance of God's mercies should impel one to present service.

Superintendent. The title of the eighth lesson is "Israel Forsaking God."

All. The Golden Text: "And they forsook the Lord God of their fathers."

Selected Class. When Joshua dismissed the people, each man went to his respective inheritance, and served the Lord during the life of Joshua and for some time after, until another generation arose which knew not the Lord. And the children of Israel did evil in the sight of the Lord and served Baalim, and forsook the Lord. Whereupon the Lord forsook them, and they were sold into the hands of their enemies, so that they could no longer stand before them, and they were greatly distressed. Nevertheless the Lord raised up Judges, which delivered them out of the hand of those that spoiled them.

Superintendent. What contrast does this lesson make?

Girls. The contrast of good days and evil days in Israel.

Superintendent. What doctrine is thus taught?

Boys. The evil results of sin.

Superintendent. What does this lesson teach?

School. That God gives the inheritance which he promises; that breaking of one's covenant with God brings distress; that the threatenings of God are as sure as his promises.

SINGING BY THE SCHOOL. L. M.

O where is now that glowing love
That marked our union with the Lord?
Our hearts were fixed on things above,
Nor could the world a joy afford.

Where are the happy seasons, spent
In fellowship with him we love?
The sacred joy, the sweet content,
The blessedness that then we prove?

Behold, again we turn to thee;
O cast us not away, though vile:
No peace we have, no joy we see,
O Lord our God, but in thy smile.

Supt. The ninth lesson tells us of "Gideon's Army."

All. Golden Text: "The sword of the Lord, and of Gideon."

Selected Class. Gideon was one of the greatest judges of Israel. The Israelites having forsaken God, and served idols, they fell into great distress by having the Midianites for rulers. Gideon called all the Israelites who were willing to fight against the Midianites and there assembled over thirty thousand men. God told Gideon that was too many, lest they should think that they delivered themselves by their own power. Twenty thousand men, who were afraid, were accordingly dismissed. The ten thousand who remained were also too many, and when in their march they came to a stream, all but three hundred kneeled upon the bank to drink and these were dismissed. Three hundred, however, caught up the water in their hands, and lapped it as a dog. With these Gideon fought against the enemy, and freed Israel.

Supt. What was the time and place of this incident?

Girls. Before Christ 1249, at the hill Moreh, now known as Little Hermon, near Mount Tabor.

Superintendent. What doctrine does this lesson teach?

Boys. The sovereignty of God.

Superintendent. What practical lessons are taught?

School. That great spiritual danger lies in easy victories; that the service of God requires courage; that success in God's work depends not on numbers, but on the divine presence.

Superintendent. The title of the tenth lesson is "The Death of Samson."

All. The Golden Text is, "The God of Israel is he that giveth strength and power unto his people."

Selected Class. This lesson describes how the Philistines took Samson, put out his eyes and brought him bound to Gaza to grind in the prison-house. The lords of the Philistines gathered to offer a great sacrifice to Dagon, their god, and to rejoice that they had conquered Samson. When they were merry they sent for Samson to make sport for them, and they placed him between the pillars which supported the house, and he prayed and asked God that he might die with the Philistines. And he bowed with all his might and the house fell, so the dead which he slew at his death were more than they which he slew in his life.

Supt. Mention the time and place of this incident.

Girls. 1120 before Christ, at Gaza, on the sea-coast of Palestine.

Supt. What doctrine does this lesson suggest?

Boys. The retributive justice of God.

Superintendent. Give some practical teachings.

School. That God hears the cry of his servants in trouble; that the hour of weakness may be the hour of strength; that the dying hour may be the time of the greatest victory.

Supt. Lesson eleven is entitled "Ruth and Naomi."

All. Golden Text: "Thy people shall be my people, and thy God my God."

Selected Class. When Naomi determined to return to her own country, she bade her two daughters-in-law return to their homes, and one, Orpah, did so, but Ruth clung to her, declaring that Naomi's people and her God should become her own. When they came to Bethlehem, the people said, "Is not this Naomi?" which means pleasant, but she said, "Call me Mara, for the Almighty hath dealt very bitterly with me."

Supt. What was the time and place of this incident?

Girls. Before Christ 1322, in the land of Moab, east of the Jordan, and Bethlehem in the tribe of Judah.

Superintendent. What doctrine is here suggested?

Boys. God's discipline of adversity.

Superintendent. State some practical lessons.

School. Choosing a lot with God's people means abandonment of the world; true love does not stop at sacrifice; that firmness of purpose is essential to success; that which begins in sacrifice ends in blessing.

Superintendent. The title of the twelfth lesson is "A Praying Mother."

All. Golden Text: "I have lent him to the Lord, as long as he liveth he shall be lent to the Lord."

Selected Class. A woman by the name of Hannah, having no child, prayed that God would send her a son. Eli the priest saw her praying, but did not know what she said. But he said, "May the Lord give you what you have asked of him." After the Lord had granted her prayer, and the child was old enough to be left alone, Hannah brought the child to the house of the Lord, and gave him unto the care of Eli, uttering the words of the Golden Text.

Supt. State the times and places of this lesson.

Girls. Before Christ 1171, the birthplace of Samuel, and the tabernacle at Shiloh.

Superintendent. What doctrine is suggested?

Boys. The consecration of children.

Superintendent. What are some practical lessons?

School. The need of special thanksgiving and blessing: the duty of remembering our solemn promise to God.

Supt. "The Child Samuel" is the title of the last lesson.

All. Golden Text: "Speak, Lord; for thy servant heareth."

Selected Class. This lesson describes how the Lord called Samuel three times in the night, who mistook the call for that of Eli. At the fourth call he answered, "Speak, Lord; for thy servant heareth." Then the Lord revealed to him what he was about to do against Eli, and in the morning Samuel told it unto Eli.

Superintendent. Give an outline of the lesson.

Girls. Night in the Temple; Voice in the Night; The Words of the Voice.

Superintendent. What doctrine does this lesson suggest?

Boys. Divine revelation.

Superintendent. Give some practical teachings.

School. That God reveals himself to children; that parental inattention brings parental sorrow; that God knows and calls his children by name.

SINGING—SELECTION BY THE SCHOOL.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

Book Notices.

Clarke's Commentary. Gospels and Acts. Revised Edition, condensed and supplemented from the best modern authorities. By Daniel Curry, LL.D. For fifty years Adam Clarke's Commentary has been the standard authority in the greatest Protestant denomination of the world. There has been very great progress in every branch of biblical study in that period, and it is full time the work here presented was in every Methodist family. We are persuaded that the publishers could not have selected a better man from the whole Church for this delicate and important duty of re-editing the work than Dr. Curry. Most able men unite some contradictions. Dr. Curry has not overmuch reverence for living men in high places, nor overmuch belief in the inspiration of what he holds to be a worn and cumbersome Church machinery. But in the presence of God's truth and word he is reverent and simple as a child. You forget here the warrior of many a battle-field. His literary qualifications are of the best; he is a thorough student of the best English and German authorities; familiar with the original texts and the literature of the disputed passages and doctrines, and writes in a clear, vigorous, condensed style. He has great reverence for the ability and orthodoxy of Adam Clarke, and finds himself so constantly *en rapport* with the great master of "spiritually-rational criticism" that he is specially well qualified to edit Adam Clarke's great work. It is interesting to note how many of our present received changes in the Greek text were suggested by Dr. Clarke, and his thorough, fearless use of the principle that criticism and not authority must settle disputed questions of inspiration and exegesis. Dr. Curry has wisely abbreviated and condensed the original work, but by additions from the best modern authorities and his own editing the volume is about the same size and price as the original. We are sure that the work will be received with general approval. The publishers have given us a first-rate book, good clear type, a clean page, and low in price. Two things they ought to do: first, to push this work into circulation, and secondly, they should hasten forward the publication of the second volume.

The Great Religions. Part II. A Comparison of All Religions. By James Freeman Clark. Boston: Houghton, Mifflin, & Co. 413 pages. The first part of this work was published twelve years ago, and gave a most interesting description and analysis of the ten great religions of the world. Since that time the author has gathered a large amount of material concerning the religions of the primitive or childlike races. These he calls the Tribal religions, the next wider the Ethnic, and then come the Catholic or Universal. The work is designed to show what each of these great religions teaches concerning God, the Soul, the Future Life, Sin, Salvation, Duty, Prayer, Inspiration, and Art. His method implies more than a comparison of religions; it gives much of this, and what is of equal interest, the growth of these great ideas. The author is a thorough evolutionist, and applies the law equally to the soul as to the body, finding the germ of his idea in the eastern belief in transmigration. An index of authors consulted adds much to the value of the work. We are greatly indebted to Dr. Clark for the material here brought together. But we cannot at all accept many of his conclusions, even on the basis of his facts. But the book is a very valuable one, and will be a welcome addition to the library of every student of the history of religion.

Twelve Americans: Their Lives and Times. By Howard Carroll. With portraits. New York: Harper & Brothers. 473 pages. Our American habit of fierce political contest, of caricaturing without mercy an opponent, has brought our best and ablest men into unmerited contempt. Mr. Howard Carroll, with an intimate personal knowledge of most of the men discussed, has given us the nobler and truer side of twelve distinguished Americans. The book abounds in anecdotes, a quick sympathy with the better side of human nature, and a rare ability of presenting a true and worthy portrait of such men as Seymour, Adams, Peter Cooper, Hamlin, Schenck, Fred Douglass, Thurman, Washburne, and others of our public men.

Funk & Wagnalls, New York, are giving in the *Standard Library* the best and cheapest set of publications we have seen. If the books of the coming six months be as valuable as the past, every man will consider his $5 well invested. The last five of the series indicate the value and variety of the whole. *The Essays of George Eliot*, complete, collected and arranged by Nathan Sheppard. They throw much light on the peculiar style of Miss Evans, and Prof. Sheppard's opening essay on George Eliot's "Analysis of Motives" is very interesting and suggestive. *An Hour With Charlotte Brontë* is a very fascinating book, of 150 pages, giving selections from her letters, books, and poems. It contains also an essay on Miss Brontë's life and writings by Laura C. Holloway, giving us some new matter gathered by an enthusiastic admirer. *Successful Men of To-day*, by W. F. Crafts, is an attractive title to a rather ordinary book. Mr. Crafts does too much work to do it well, and the book has little in it that is fresh or attractive. Scissors are good, but they need to be guided by good judgment, and time spent to verify facts is not always time wasted. The illustrations would furnish a fair ground for libel on the part of the men who are pictured. *Nature Studies* contains twenty-four essays on a great variety of scientific subjects, written by five of the most able and popular contributors to English scientific journals. They are for the most part free from technical language, though discussing profound themes. The last volume in this series is entitled *India and What it Can Teach Us.* By Max Müller. No living scholar is more competent to answer this question. The substance of the book was first delivered as lectures in the University of Cambridge, England. It is introduced by a valuable essay by Prof. Alex. Wilder.

Guides and Guards in Character-Building. By C. H. Payne, D.D., LL.D., President of the Ohio Wesleyan University. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. An interesting volume of sermons, illustrating the essential things in character-building by the examples given in the Bible. The titles of a few of them will illustrate the practical aim of the series: "Joseph the Incorruptible Young Man," "Absalom the Fast Young Man," "Lot the Self-seeker," "Ruth the True-hearted." The experience of the author as a preacher and an educator qualifies him to understand the needs of the young, and to preach sermons helpful and inspiring. The book should have a place in every Sunday-school library in the land.

Competitive Workmen. By Faye Huntington. J. N. Stearns, Publishing Agent, New York. 272 pages. A good book, showing how two earnest temperance workers elevated the morals and ideas of a thriftless, intemperate, and Sabbath-breaking country town.

The Freedom of Faith. By Theodore T. Munger. Boston: Houghton, Mifflin & Co. Mr. Munger is one of the ablest and boldest of the young men who

represent "The new theology," the theological renaissance of our age. He clings to all that he holds vital in the old creeds, but prefers new forms of statement and new methods of approach to the religious consciousness of men. The sermons are full of earnest, original thought, clearly presented, full of faith in God and love for man. Thoughtful people will read them with profit and delight.

India and British Burmah. By W. E. Robbins, Missionary. Cincinnati: Walden & Stowe. A great deal of attention has been drawn to India of late years, and there has been a need of a good hand-book on the subject, written by one qualified for the work. The present volume, within the compass of 285 pages, fully meets the demand. It gives us the physical facts as to climate, products, animals, and minerals; it describes the races, antiquities, and customs of the people; it gives a clear idea of the various heathen religions; it presents a clear sketch of the present government and the general advance in commerce, manufactures, and schools; we have a picture of Anglo-Indian life, its employments and amusements, and a closing chapter on the evangelization of India, showing the work and progress of the different missions. This book should have a wide circulation.

Echoes From Palestine. By J. W. Mendenhall, A.M., Ph.D. With seventy illustrations. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. Every man who visits the Holy Land feels like writing a book. But time and further study cool the ardor and lead most thoughtful men to measure more carefully the great number of open questions they are bound to answer before thep attempt the real work. The present book has a strange title, and is written in a rather gorgeous and elevated style. According to the author "The book is intended to make a revolution around the colossal character and focal figure of history," and to pursue "the isothermal line of study along the variegated phases of the matchless life." Those who enjoy travel along that line, and to stand at the focal point of almost every thing, will enjoy the "echoes." Some will be uncharitable enough to think the author would better have tarried longer at Jericho.

Harper's Franklin Square Library. No. 316. *Honest Davie.* No. 317. *Mr. Scarborough's Family.* By Anthony Trollope. No. 318. *Arden.* No. 319. *Yolande.* (Also bound in cloth.) By William Black. No. 320. *Frederick the Second and Maria Theresa.* By the Duc de Broglie. No. 321. *The Brooklyn Bridge.* A most interesting illustrated volume, giving all you wish to know about the bridge, its builders and opening. *Shakespeare's Sonnets: Venus Adonis, Lucrece, and Other Poems.* Edited by W. J. Rolfe.

Early Graves. A Book for the Bereaved. By J. R. Macduff, D.D. New York: Robert Carter & Brothers. This book will come as an angel of comfort into many a sad home. It is devoted to the sufferings and death of children, and no man knows how to speak at such a time better than Dr. Macduff.

Egypt, Arabia Petra, etc. An excellent map of the region; especially of the Delta, Pyramids, and Cyprus, prepared by George May Powell, and folded in a new style.

Authors and Publishers. A Manual of Suggestions for Beginners in Literature, comprising a description of Publishing Methods, Arrangements, Directions for Preparation of Manuscripts for the Press, Explanations of the Details of Book Manufacturing, Instructions for Proof-Reading, Specimens of Typography, the Text of the United States Copyright Law, and information concerning International Copyrights, together with General Hints for Authors. New York: G. P. Putnam's Sons. This is a book which will be as entertaining to many people who neither write, print, or edit, as to those for whose use it was especially prepared. *

The Golden Chersonese, and the Way Thither. By Isabelle L. Bird. New York: G. P. Putnam's Sons. An interesting volume of travel in the Far East in 1879. A very instructive report of a "beautiful and little-traveled region, with which the majority of educated people are so little acquainted that it is constantly confounded with the Malay Archipelago." The volume of personal travels has a chatty, confidential tone, quite as acceptable to the stranger as to the "sister" to whom they were originally addressed. Several fine illustrations, a most excellent map, and an appendix give additional value to the volume.

Education a Formation of Character.

An Extract from one of Dr. Arnold's Lectures to the Rugby Boys.

BY MRS. V. C. PHOEBUS.

[In order to fit this extract into the limits allowed these papers it has been necessary to condense it very much.]

"Self-denial relates to something which belongs to ourselves, and yet is not our highest property: this especially applies to our pleasure in bodily enjoyments. This pleasure is really natural, but it does not belong to our highest nature, and is apt, if not restrained, to outgrow that higher nature. This restraining, then, is the exact business of what we call self-denial. It is the manifest part of self-denial, thus understood, to increase the pleasures of the higher part of our nature. Suppose that any one of us denies himself some pleasure for the sake of following Christ and doing some good to his neighbor, then comes a feeling that so far as that one action goes Christ approves of us; whenever, by God's grace, we have known what it is to enjoy this, then a sense of this happiness begins to possess us in memory, and we are led to make choice of it again and again.

"Only observe that this highest happiness is utterly wanting unless we deny ourselves really on right motives. If any one denies himself any indulgence for the sake of gaining credit with men, he loses this delightful sense of approval. It was said in the Epistle read this day that a man might give all his goods to feed the poor, and yet not have charity.

"I now ask you to give to this * that you may practice self-denial for the *sake of pleasing Christ.* Therefore, if any one writes home for money, either beforehand, in order to enable him to subscribe, or afterward, to make up to him that which he has subscribed, his gift is wholly worthless (as a gift from that boy to one of Christ's little ones.) Whatever is given is absolutely thrown away for the purpose

* An annual collection at Lent for the poor.

for which I desire it, if it is not so much fairly and honestly taken from your own indulgences and given to Christ. It is of no use if it be not truly your own gift, and given in a spirit of charity.

"One thing more. He who magnifies himself for having adopted the discipline of self-denial, who dwells on his act as one on the strength of which he may afterward live more freely, he, too, makes his gift and its accompanying self-denial not only to be of no good to himself, but a positive evil. . . . Self-denial is of value only when it has taught us to know and love the higher pleasure of pleasing God.

"How large a collection should we find if we put up in each of our Sunday-school rooms Missionary Boxes, urging gifts from such motives, and only from such motives? But years hence, how our Church collections might increase, and how soon might all nations be discipled by a generation of Christians, trained throughout life to just such motives of giving!

"In such teaching, it seems to me, Dr. Arnold faithfully followed Paul of Tarsus, who was in the habit of meaning what he said, and who laid down this standard for every man or boy in his time. I think it lies with those who say that such teaching will not do for us now, to show why a teacher in the nineteenth century is to preach a lower standard than one in the first."—*Thomas Hughes in "Tom Brown at Rugby."*

The Heavenly Beauty.

"MA'AM, can I go in there?" said a poor little deformed girl to a genteelly dressed lady, as she was about entering a certain fashionable church in the city, pulling her gently by the dress, at the same time, and looking up most pleadingly into her face. The lady hesitated. Such a fright was she to look upon—her back was so crooked, her face so sallow, her clothes so poor! But there was such an eager woebegone look in her sunken eyes that the lady could not repel her, and so she said: "Yes, my dear, you may; come and go right along with me." And she took the poor forlorn-looking child by the hand and led her into the church and into her own pew. Ah! but what a look of delight now came over that wondering child's face, as she gazed around that grand old church, and took in one object of interest after another. This was evidently a new experience to her, and she was drinking in influences whose impress would never fade away. The lady who had introduced the poor thing to this new scene at once conceived a strange interest in her, and felt far more than repaid for the slight sacrifice she had made.

But the music seemed to be the chief charm to this little unfortunate. She sat and listened as if hardly knowing whether she was in the body or out of the body. Nay, you would have hardly known that face now, so rapt, for the same that, a few moments ago, looked up so pleadingly and piteously into this kind lady's face. For the second hymn the choir sang one, beginning

"And must this body die?"

to a wondrously sweet tune. Presently the lady felt a vigorous pull at her dress, and heard the little creature at her side, in an eager whisper, exclaim: "O, ma'am, do you hear that?" the big tears meanwhile rolling down her cheeks. They were singing,

"Arrayed in glorious grace
Shall these vile bodies shine,
And every shape, and every face,
Be heavenly and divine."

In amazement the lady looked down upon the poor little deformed girl beside her. Could it be that she really understood those words, and was as deeply touched by the thought they contained as by the heavenly melody with which they were expressed? As soon, therefore, as the services were concluded, the lady turned to the child and asked: "Did you like the hymn very much dear?"

"O, yes," said she, quietly, "very much indeed."

"Will you tell me why?" continued the lady, as kindly and as sympathetically as possible.

"O," said she, turning and pointing to a lovely woman who had been sitting near them, "You see, ma'am, I am going to look as beautiful as she up there."

"In heaven do you mean?"

"Yes, ma'am."

"And are you hoping to go there?"

Fixing her large eyes full on her inquirer with a voice thrilling with emotion she replied, "And didn't the Lord Jesus, ma'am, die for just such crooked ones as me?"

In a little more than a year from that time that same little deformed thing had fallen asleep. So early had she exchanged her crooked shape and wan little face for one "all heavenly and divine." In the meantime what word can well measure the comfort, to that poor, crushed, sensitive spirit, of the hope of thus one day rising to where

"Arrayed in glorious grace
Shall these vile bodies shine,
And every shape and every face,
Be heavenly and divine."

—*Rev. R. H. Howard.*

Working and Waiting.

No flower will come to splendor,
No sunny light grow tender,
No life its harvest render,
Till God's good time.

No holy morn shall brighten,
No foes shall cease to frighten,
No heavy hearts shall lighten,
Till God's good time.

I have my song, and sing it;
I have my sheaf, and bring it;
My life has hope to wing it,
Till God's good time.—*Selected.*

CLASS RECORD FOR SEPTEMBER, 1883.

	Sept. 2.	Sept. 9.	Sept. 16.	Sept. 23.	Sept. 30.
Weather					
Teacher.					
PUPILS.					

Whisper Songs for September.

TENTH LESSON.

The God of might and power,
In every trying hour,
Will send his Spirit down
Our feeble work to crown.

ELEVENTH LESSON.

Though poor my faith and weak,
The Lord alone I seek;
His truth and love to know,
In all his ways I'll go.

TWELFTH LESSON.

The arm of faith and love
Can reach the God above;
Our loving Father's ear
Is quick our wants to hear.

THIRTEENTH LESSON.

Though but a child, the Lord
Speaks to me by his word;
Obedient may I be,
Speak, Lord! I wait for thee.

LESSONS FOR 1883.

Third Quarter.

July 1. JOSHUA SUCCESSOR TO MOSES....Josh. 1. 1-9.
8. PASSING OVER JORDAN.....Josh. 3. 5-17.
15. THE PLAINS OF JERICHO.....Josh. 5. 10-15; 6. 1-5.
22. ISRAEL DEFEATED AT AI.....Josh. 7. 10-26.
29. READING OF THE LAW.....Josh. 8. 30-35.
Aug. 5. THE CITIES OF REFUGE.....Josh. 20. 1-9.
12. THE LAST DAYS OF JOSHUA...Josh. 24. 14-29.
19. ISRAEL FORSAKING GOD.....Judg. 2. 6-16.
26. GIDEON'S ARMY.....Judg. 7. 1-8.
Sept. 2. **The Death of Samson**.....Judg. 16. 21-31.
9. **Ruth and Naomi**.....Ruth 1. 14-22.
16. **A Praying Mother**.....1 Sam. 1. 21-28.
23. **The Child Samuel**.....1 Sam. 3. 1-19.
30. **Third Quarterly Review.**

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